PRESBYTERIAN LIFE

AUG 5 1953

August 8, 1953

"Come on in, Mom"
(See Picnic-Time, page 14)

Vol. 6, No. 16

"The Best Job in the World"

Church Union Works in Canada

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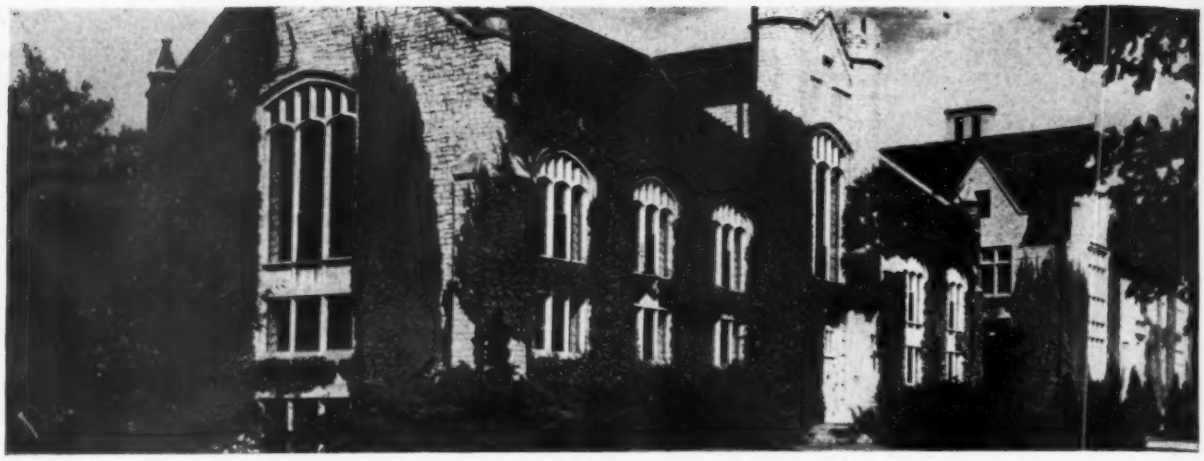

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Chilton 120 Kingston St., Boston 11, Mass.
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Presbyterian Life
Aug. 8, 1953

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Vol. 6
No. 16

Everest and Christian Faith

THE recent conquest of Mt. Everest is a reminder of the time when two of us were privileged to see this majestic peak. At 4:30 in the morning, we took a taxi from Darjeeling to Tiger Hill, about ten miles away, and then walked in darkness up as steep a climb as one could hope to try. The altitude there was 8,500 feet, which made breathing a little hard. On the hilltop all was dark except for the stars, but at 5:30 we began to see the faintest touch of light in the east, and gradually the mountains all about us came into shadowy view. Kanchenjunga detached itself from the horizon first of all, and stood forth in its snows. Then, as the light increased, far away—we could see Everest. It did not look as tall as the ones beside it and nearer to us, and it was hard to believe that the man who pointed it out to us knew whereof he spoke. Then the sun came up, its rays turning nearby Kanchenjunga to a pinkish white. As we followed its beam, we saw that little peak far away begin to shine, and while those around it remained in shadow, Everest arose as the monarch of them all. The sun could discover the truly great. Like an aloof sovereign, Everest is protected by lesser powers, and it is only when men get into the wilderness, as they make their attempts to climb it, that they see its full grandeur. We stayed there on Tiger Hill for nearly an hour, watching the new day being born, marveling at the horizon of mighty peaks which covered fully three-fourths of our view, and rejoicing that we had seen the greatest of all. We could see into the states of Nepal and Sikkam, and not far beyond lay Tibet. How strange to be so near that self-isolated land. We all went down the hill together, there being perhaps fifty people, many of them Moslems who had given a great shout as the sun came up, seemingly more interested in that than in Everest. From the downward path we could catch glimpses of Everest, and we returned to Darjeeling filled with a radiance brighter than the sunlight, and realizing that we had seen a sight, almost if not altogether without a rival in the galaxy of God's natural wonders.

We realized also, and afresh, the purpose of Christian faith—to lift Christ up. In a world dusky and confused, faith shines upon the figure of Christ and lifts him up where men may see and know that he is supreme. If we hold him high before the world we all may see, he will win his own way. We need not worry about that. We are to lift him up in our love and in our lives, with our hands and with our hearts, knowing that he said, "I, if I be lifted up from the earth, will draw all men unto me," and that as men are drawn toward him they will be drawn nearer to one another, and the One whom we have lifted high as Lord of Lords will become for us and for all mankind the Prince of Peace.

—PHILLIPS P. ELLIOTT
Pastor, First Presbyterian Church
Brooklyn, New York

SOUNDING BOARD

P.L. Article Recruits A Volunteer Nurse for El Guacio

«... Before the El Guacio article ["Service in All Seasons," *P.L., April 18*] appeared in the magazine, I told the personnel department I would be sadly disappointed if they didn't hear from potential job candidates as a result of it. Today I had a welcome note from Frances F. Ball, assistant secretary for *Missionary Mail*, saying:

"Your PRESBYTERIAN LIFE article on El Guacio did the trick. When Charlotte Brown, Minot, North Dakota, read it, she sat down and wrote El Guacio relative to volunteer service as a nurse. Now she is already under appointment as a volunteer nurse as of July 15, 1953. She is a graduate of the School of Nursing of the University of Colorado and has worked in the Veterans Administration Hospital at Minot as general duty nurse.

"Now if other needs for volunteer personnel are just filled, all will be well. We still need a construction and maintenance worker, home economics workers, recreation worker, small industries workers, and social worker."

—JANETTE T. HARRINGTON
Board of National Missions
New York, New York

'Is the Kremlin More Powerful than God?'

« Congratulations on your publication of "Is the Kremlin More Powerful than God?" [*P.L., June 13*].

It was high time that you gave some space to the outstanding exponent of the teachings of Jesus Christ with regard to war—Kirby Page.

—W. B. PROTHERO
Phoenix, Arizona

«... I do not like the implications of the article "Is the Kremlin More Powerful than God?" by Kirby Page. . . . There are, of course, many statements that are true, but, on the other hand, there are several statements that . . . in my judgment [are] entirely out of line with present-day thinking with reference to war and the Christian position with reference to war. . . .

In my opinion, what the maintenance of the armed might of America and other Christian nations means is not that [these nations] believe in war as a means of settling international disputes, but rather that they are willing to fight and die to maintain the principles of individual liberty and freedom to worship God. . . .

—ALFRED H. GILBERT
Mayfield, Kentucky

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Many times in visiting bunkers I have seen men reading The Upper Room. One day immediately following our loss of Old Baldy, I visited a small forward outpost in front of Baldy. Our men had just returned from a daylight reconnaissance mission on that hill. They had received intense enemy fire, but God had protected our men. However, I was told that there was one Sergeant who had been "bounced" around by the percussion force of an enemy shell. The fellows said he was in a bad shape emotionally and was very nervous.

Finding where he was, I went in to see him. He was in a little cave-like hole. And when I went in I found him reading his New Testament and beside him lay his Upper Room. Seeing that, I was confident he'd make it fine. And he did. He has recovered completely.

Yes, your service for the Master has brought real spiritual blessings to the fighting men of Korea in my Regiment. And thanks for letting me tell you about it.

Sincerely,

William C. Taggart, Jr.
Chaplain (Major) USA
Regimental Chaplain

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SOUNDING BOARD

'How to Grow'— An Inspiring Story

« The story in your June 27 issue by Fred and Evelyn Luchs about Phillips Brooks's statue in Copley Square, Boston, is one of the loveliest and most truly inspiring I have seen in a long time. Many thanks. —JAMES F. EADS
Chicago, Illinois

General Assembly Issue

« The June 27 issue of PRESBYTERIAN LIFE came on June 25 and was read . . . from cover to cover.

The editors certainly did an excellent job in preparing and publishing this fine review of the General Assembly and in getting the publication out so promptly. I send my thanks as one reader for this notable accomplishment.

—EDWARD D. ROBERTS
Cincinnati, Ohio

« Thanks a million for the June 27 issue of PRESBYTERIAN LIFE. They are all good, but this was tops. . . .

Why, I could almost hear Dr. Hope telling of John Witherspoon, and who could not feel the graciousness of Dr. Mackay fairly oozing from the photographs of General Assembly?

But what really prompted me to write was the frontispiece "How to Grow" by Fred and Evelyn Luchs. Seldom has the written word been more inspiring to me, and I am supremely grateful for the picture of Phillips Brooks's statue.

Would that every member of our Church might read this issue. We would certainly be better Presbyterians.

L. E. PRITCHARD, JR.
Pastor, Caldwell Presbyterian Church
Caldwell, Ohio

Two-Award Winner

« I was glad to read in the June 27 issue of PRESBYTERIAN LIFE *(page 27)* about Richard Couch winning the Newberry Fellowship.

I thought you would be interested in knowing also that Dick won a prize through the World Council of Churches entitling him to one year of study in a university or theological school in Germany. He plans to take it at Gottingen and will be leaving shortly after October first.

Knowing how unusual it is for one to win one such prize, we think it is no less phenomenal to win two.

—JAMES L. EWALT
Pastor, First Presbyterian Church of Crafton
Pittsburgh, Pennsylvania

A Question of Fairness

« I wonder if most of the comments you have published under Sounding Board, relative to drafting ministers, haven't missed the mark. It isn't a question of whether or not a young minister works just as hard or even harder as a chaplain than as a minister of a home parish, nor of keeping the clergy "divorced completely from the system of the military," is it? Isn't it rather a question of whether ministerial students shall be completely exempt rather than just deferred, as other graduate students are, from military service, while the bulk of their fellows are neither? Doesn't this place the theolog in a class of special privilege, leaving him thereby vulnerable to the contempt of other young men who do not enter the ministry? It's a question of fairness, it seems to me—fairness to all our young men in these times when so many of them are having to take time out of their regular vocation to serve their country. It is a question not easy to answer: Why should the theological students be *completely exempt?* . . .

—WILLIAM E. KROLL
Pastor, The Arlington Avenue Presbyterian Church
East Orange, New Jersey

Disaster Relief Fund

« . . . As a result of the news item "Disaster Relief Aids Flooded Church" *(P.L., July 11)*, I issued instructions to our small office force in the Central Receiving Agency for handling contributions that will be coming in as a result of General Council's call for congregations to hold special offerings for replenishment of the $50,000 fund. Almost immediately dollar bills started to come across my desk with notes pinned to them. As the girls read my memo, they expressed a desire to share in this relief work. Consequently, the first contribution to be recorded is one from the personnel in the CRA.

Incidentally, it would be helpful if churches made remittances payable to the Disaster Relief Fund and mailed them to the attention of Roger H. Johnson, Treasurer of the Disaster Relief Committee, Presbyterian Church U.S.A., 156 Fifth Avenue, New York 10, New York. —ROGER H. JOHNSON

Reply to Colonel Carrothers

« See PRESBYTERIAN LIFE for June 27, 1953, Sounding Board, top of page 4, paragraph 1. It seems that the Colonel has a rather low opinion of the character and motives of chaplains. Plenty can be said against the system of a military chaplaincy, of putting ministers into uniform to perform a spiritual ministry, and of giving them military rank and promotions. But it would seem unnecessary to attack the men who give themselves to this service, suggesting that the military makes them into "its own image," that the chaplaincy is an escape mechanism for them, that they are merely unhappy men seeking more money for less work. One wonders how well the Colonel really knows the insides of these men whom he attacks. —U. A. BROGDEN
Pastor, Inglenook Presbyterian Church
Birmingham, Alabama

SHOP TALK

THE COVER girl is Mary Wood, aged seven, the third of four daughters, ranging from four to thirteen, of Mr. and Mrs. Robert W. Wood, Norristown, Pennsylvania. As you might guess, the picture was taken at a picnic—a Sunday school picnic held by First Presbyterian Church, Norristown, at Montgomery County Park *(page 14)*. The Wood parents, Robert and Dorothy, were Sunday school picnic enthusiasts when they were children, now never miss a chance to take their girls. In spite of the sometimes-disturbing presence of a press photographer (associate editor Carl Karsch) the day went off well for the Woods.

For the next few years Presbyterians will be hearing a lot about church union. If the way seems long and hard to those watching the gradual drawing together of the United Presbyterian Church, the Presbyterian Church U.S., and the Presbyterian Church U.S.A., it may be cheering and instructive to look at some of the precedents for organic union of denominations. The United Church of Canada took this step a generation ago. In **Union Works in Canada** *(page 10)*, A. C. Forrest, pastor of First United Church, Port Credit, Ontario, tells the story of the merger from the time of three separate denominations to the present, when the United Church of Canada stands as one of the most effective and fast-growing Christian Churches in the world.

We hope Arthur Austin, who wrote **Are You Afraid to Sing in Church?** *(page 34)* is exaggerating the defects in congregational singing in our churches. But we're afraid he has ample authority to undergird his dark opinion. Now Director of Special Events for the Broadcasting and Film Commission of the National Council of Churches, Mr. Austin is a graduate of the Eastman School of Music and a Fellow in conducting the Juilliard Graduate School of Music.

Charles A. Sprague's comment *(page 9)* provides the second of two editorials in PRESBYTERIAN LIFE dealing with significant sidelights of the Matthews attack on the Protestant ministry. A former governor of Oregon, Mr. Sprague is editor and publisher of the *Oregon Statesman* and a director of PRESBYTERIAN LIFE.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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Editorial Offices:
Witherspoon Building,
Philadelphia 7, Pa.

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MEDITATIONS

How to Get the Most Out of Your Bible

One of the amazing things about modern life is the fact that for years the Bible has outdistanced all other books in volume of sales. For generations the Bible has exercised a profound influence on art, on language, and on literature. It has lifted the moral level in many parts of the world. And it has inspired millions to religious devotion.

Since the Bible has the answers to life's deepest and most urgent problems, why not inform ourselves about its truths? Some persons do make a point of reading a single verse each day as a sort of daily motto. Such a habit often proves beneficial. It can be very inspiring, as numerous persons have discovered, for there are countless separate verses of Scripture which are most helpful in setting the tone for the day. But as a method of spiritual nourishment, it is inadequate. It is like going into a cafeteria once a day and eating only one item of food, such as beans or potatoes or pie. The food may be quite satisfying at the moment, but it would hardly provide nourishment and growth.

Many people go a step further, and read a different chapter of the Bible each day. This they find of considerable value. It may be quite stimulating. But on a long-range basis its help is limited. It's like making a daily meal on layer cake. Such a restricted spiritual diet is not balanced and does not build bone and muscle to cope with the problems of personal morality and community evils. Neither does it develop well-rounded spiritual personality.

How then can you use the Bible for spiritual growth and moral vitality? To get a real grasp of the meaning of the Bible, try reading one of the Gospels all the way through at a sitting. Use one of the modern translations for clearer understanding. A week later read the same Gospel through again at a sitting. Repeat the same procedure once each week for a month.

By the end of four weeks, you will have acquired ideas which will counteract the pessimism of our machine age, and provide you with insight into spiritual values. The great mountain peaks of truth will repeatedly rise before your eyes. Looming large in the teaching of Jesus is his demand for sincerity and honesty in his followers. He has no place in his fellowship for hypocrites. You will find him urging you to seek justice above everything else—not for yourself but for your fellow man. He places a high value on each individual, no matter how lowly. "You are of more value than many sparrows." Each week you will be climbing a mountain into clear spiritual atmosphere above the fog and smoke and rush and noise.

After the first month, turn to another Gospel and read it weekly at a sitting for a period of four weeks. This will provide you with a different angle of approach to the Lord Jesus Christ and his great message for the salvation of men. Similarly, read each of the two other Gospels weekly for a month.

This process will give you a new grasp of the meaning of Christianity. You will find that Jesus placed God in the center of the universe. Jesus never argued about God or his existence. He always took God for granted. He could not think of a world without God. In Jesus's thinking nothing ever happened without God. The Father was so dependable that Jesus could trust him utterly. Even when facing death, Jesus could speak to his disciples about leaving his joy with them. No physical circumstance could unbalance Jesus, because God would take care of him and God is eternal. Therefore, from God, life will take on a new meaning for you. It will assume the dimensions of eternity.

Through this method of reading the Bible, you will acquire a new sense of direction from this spiritual road map. Life's varied experiences will begin to fit into an understandable pattern. Salvation will gain a richer content. It will bring not only forgiveness from sin. It will lead you into a state of fellowship with God through Christ by which you will increasingly come to know God by better understanding Jesus. "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."

Furthermore, the Lord Jesus Christ will become a vivid personality to you. You will glimpse his purpose to reveal God, as the sun lights up a landscape. You will see him discovering the good in every person he meets. You will see him associating with poor and rich, ignorant and learned, despairing and successful men. You will see his uncalculating love.

By saturating yourself with the written Gospel, you will gradually "have this mind among yourselves, which you have in Christ Jesus." It may even transform your life.

—CHARLES A. ANDERSON

MR. MATTHEWS AND THE PROTESTANTS (II)

The storm of protest which arose following the publication of the lead article, "Reds and Our Churches," by J. B. Matthews in the July *American Mercury*, blasted him from his job as director of investigations for Senator Joseph McCarthy's Senate subcommittee, though he didn't resign until President Eisenhower had pointedly repudiated the article's imputations.

The brief extracts which the press carried were enough to excite the Protestant portion of the population, and the politicians. Matthews's first sentence was: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen."

He added, "Clergymen outnumber professors two to one in supporting the Communist-front apparatus of the Kremlin conspiracy"; and asserted that the Communist Party in the past seventeen years had enlisted the support of at least 7,000 Protestant clergymen as "party members, fellow travelers, espionage agents, party-line adherents, and unwitting dupes."

Matthews proceeded to list a considerable number of Protestant clergymen whom he thus classified. We Presbyterians will be amazed to note that in one of his categories he includes our much-beloved and highly respected Moderator, Dr. John A. Mackay, president of Princeton Theological Seminary. The association of Dr. Mackay's name with any alleged Communist promotion will stir indignation among loyal Presbyterians. But the reference offers the clue to the falsity of the Matthews assumption: He tars as a supporter of the Communist apparatus one who has endorsed some cause which likewise had the support of an alleged Communist front.

Matthews "documents" his statements by drawing on various sources. He quotes from Earl Browder and J. Edgar Hoover to prove that some clergymen have embraced Communism, but their comments are quite indefinite as to the extent of such conversion. A more productive source for his purpose is the 1951 Report of the Committee on Un-American Activities which reviewed the peace campaign of that period (Stockholm peace petition) and brands it a phony Communist offensive. The report lists 471, and Matthews says over 1,000 Protestant clergymen were "participants in the Communist 'peace' organizations which are named in the committee's report." He mentions the names of eight bishops of the Protestant Episcopal Church, twelve bishops of other denominations, and a number of other eminent clergymen. They came from forty-eight states and the District of Columbia; this leads Matthews to conclude: "This is emphatic evidence of the fact that the Communist infiltration of the Protestant churches has been nation-wide."

Another batch of names is culled from the 253 preacher-signers of a "World Peace Appeal," circulated, says Matthews, by part of the international peace apparatus of the Kremlin. Also, there were 637 clergymen who signed an open letter to Congress prepared by the "Conference on Peaceful Alternatives to the Atlantic Pact"; and 528 clergymen signed a press release put out by the National Committee to Repeal the McCarran Act. (In parentheses it might be noted that Senator Taft voted against the North Atlantic Treaty, and that Mr. Eisenhower spoke strongly for revision of the McCarran Immigration Act.)

Dr. Mackay's involvement comes in this wise: Matthews describes *The Protestant* now published in Halifax, Nova Scotia, as "viciously anti-Catholic as well as pro-Communist." In 1941, before Pearl Harbor, this publication "obtained the signatures of 1,000 Protestant clergymen to a manifesto calling for all-out aid to the Soviet Union" and declaring that "not one member of any branch of our Government is Communist." This manifesto was duly publicized in the *Daily Worker*. Dr. Mackay's name is listed along with those of other prominent divines as signers of this manifesto. The date, however, reveals the truth to those who seek the truth. Then the United States was furnishing aid to Russia in its defense against Hitler; and that without any endorsement of Communism, and before the public was aware of any Communist penetration of our government.

In one of his books, "Partners in Plunder," Matthews made out that the churches were the creatures of *capitalism*. He recanted his Communist leanings to become a most zealous persecutor of Communism, serving as chief investigator for the old Dies Committee.

It is not the author but the content of his article which should concern us. It is true that Protestant clergymen have signed a wide variety of appeals. They have sensitive consciences and rally readily behind efforts to end injustice and particularly crusades to end war, "the world's chief collective sin." It is probable, however, that virtually all of the clergymen catalogued by Matthews have endorsed specific causes in spite of any Communist connection, and often in ignorance of any. Matthews himself admits that the "vast majority of American Protestant clergymen are loyal to the free institutions of this country. . . . " He errs in asserting that Communism has infiltrated Protestantism because a number of ministers endorsed crusades for peace and social reform.

At the same time, the Matthews exposé may serve to warn the clergy and others to be careful what they sign. The more "good names" promoters can get on a petition the more influential they expect it to be. Those of us who receive circular material scan the list of signers to see if we can identify any of them—and are apt to judge the cause by the sponsors. Many signers wake up to find they have been "used" to their subsequent embarrassment. Hence the need to guard the use of one's name, not out of cowardice, but to protect one's self and others who respect one's judgment.

Protestantism stands for independent thinking. That should not be strangled. Our clergy should be like the Hebrew prophets of old, the mentors of those exercising civil authority. Clergymen should be men of conviction; but they need to remember that their principal place is in the pulpit and not on the political platform. They are the priests of God, and in the service of God and humanity they must stand always for truth and righteousness and justice.

By Charles A. Sprague

Union Works in Canada

Canada's youngest, largest, and fastest-growing Protestant Church was founded in 1925 by Presbyterians, Methodists, and Congregationalists

By A. C. Forrest

Hamilton, Ontario, is a city through which many Americans pass on their way to the business centers and vacation spots of Canada. Approaching Hamilton, a visitor may see a church notice-board which reads:

LAIDLAW MEMORIAL
UNITED CHURCH OF CANADA
PRESBYTERIAN CONGREGATIONAL
METHODIST

Similar signs could be placed in front of 6,405 churches across Canada, although it is more usual to see First United Church, or Wesley United Church, Pilgrim United Church, or Knox United Church. All of them are congregations of Canada's youngest, largest, and most rapidly growing Protestant Church, the United Church of Canada.

A few weeks ago as I was driving to New York, I passed through a little town where a notice-board in front of a church read, "Warsaw United Church." I couldn't be sure what it meant. Was it a United Presbyterian Church? Or was it a United something else? Or was it perchance a little orphaned community church where various groups of Christians got together and decided to have one church?

In Canada when you see or hear of the United Church, it refers without exception to that union of churches—Presbyterian, Methodist, and Congregational—which took place on June 10, 1925, and has proved to be successful in winning the support of the Canadian people and, apparently, God's blessing.

If a visitor slips in to worship in some of these United churches, he will find that there are those which are still as Scottish as Aberdeen. Others are more Methodist than John Wesley ever was. Most of them have a little of the independence of Congregationalists. But all of them are loyal to the United Church of Canada and to its determination never to become another denomination but to continue to be a uniting, as well as united, Church.

I know one leading United church where the sign still reads in large letters, Zion Presbyterian Church, and in smaller letters underneath, "The United Church of Canada." In it the old Presbyterian terms are still used for managers and presiding elder and so on. I know another where First Methodist Church is carved in stone, but the signs on the lawn emphasize the United Church. In it certain former Methodist phrases are often heard and Charles Wesley's hymns often sung.

Perhaps the most typical United churches are the new ones in suburbia, for 350 new churches have been built since union, and 250 new ones are being planned now. In them the traditions are strangely blended; a younger generation has forgotten the old prejudices, and many of the traditions, too—and no longer cares, when a new minister is called, what his denominational antecedents were.

In such a church the minister will probably wear a gown with tabs and degree hood. The services of worship will be orderly and dignified. The ministers, like most ministers in the United Church of Canada, will wear a clerical collar for all formal occasions but are apt to wear a tie the rest of the time. The new hymnary with a judicious choice of hymns from Charles Wesley, Isaac Watts, and the Psalter will be used. And the Book of Common Order, prepared since union, will be the guide for worship for almost all the younger ministers.

Visitors will find, however, that there is still a Presbyterian Church in Canada, although all the Methodists and Congregationalists in the country entered the union. From the unionist point of view, the heartbreak of the movement was that during the years leading up to 1925 a strong anti-union movement developed within the Presbyterian Church, and although the General Assembly voted to enter the union as a whole Church, 30 per cent of the Presbyterian laymen and

Eastern Ontario's Old Hay Bay Church is oldest in denomination, was built in 1792.

17 per cent of the congregations voted to stay out. They now form what is often spoken of as the "continuing" Presbyterian Church. Actually over the long period of study and negotiation there was some opposition from both Methodists and Congregationalists, but the more strenuous and highly organized opposition among the Presbyterians both helped to cement the larger union and caused the separation of the smaller portion of Presbyterians.

In Canada, speaking generally, the large churches are larger, and the small, smaller than in the United States. According to the statistics of the recent census, although some of the smaller groups such as the Salvation Army and Pentecostals have been growing, they still comprise less than one per cent of the population.

The following are the census statistics for those religious groups whose members number one per cent or more of the population, which in 1941 was 11,506,655; and in 1951 was 14,009,429:

	% of 1941 population	% of 1951 population
Roman Catholic	41.8	43.3
United Church	19.2	20.5
Church of England	15.2	14.7
Presbyterian	7.2	5.6
Baptist	4.2	3.7
Lutheran	3.5	3.2
Jewish	1.2	1.5
Greek Catholic	1.6	1.4
Greek Orthodox	1.2	1.2

This tabulation shows that the only sizable churches to have increased their proportionate strength in the past decade are the Roman Catholic and United Churches. The only denomination to lose ground in actual number of adherents as well as in proportionate strength is the Presbyterian Church.

That is the statistical picture of Canada's churches. The figures show that Canada on paper is a very religious country. Over 99.5 per cent said they owed their allegiance to one religious group or another.

There is a tendency, however, for the irreligious to transfer their indifference to the largest church. The United Church has been blessed and plagued by that tendency. The people who in England would say they were Anglican, or in Scotland would say they were Presbyterian, tend to say in Canada that they are United. The decline of the Presbyterian Church and the growth of the United Church is probably due in part to the nominal change-over of indifferent Presbyterians who have just wakened to the fact that the majority of their communion entered a church union twenty-eight years ago.

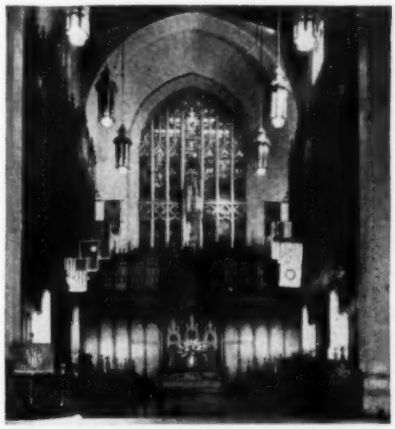
At the same time, this growth reflects two facts about the United Church. First, the idea of church union strikes a very responsive chord in the hearts of the Canadian people, especially young Canadians. There is a growing tendency for Canadian people, who have been moving about in vast numbers ever since the war's outbreak in 1939, to find a church home within the United Church.

The second fact is that wherever you go in Canada there is a United church. The census returns show that the United Church, more than any other denomination, is strong in all sections—urban, suburban, town, and open country. The Mennonite Church in Canada has been on the decline largely because it is almost entirely a rural church and young Mennonites are moving to the towns and cities. The continuing Presbyterian Church and the Anglican Church are much stronger in the large cities than in the open country. The United Church is equally strong in both places.

Another reason for growth and popularity is that there is such a variation among United churches. On the whole they are strong in Christian Education activities; they have scores of summer camps, go in for vacation schools, are keen on all the ecumenical and cooperation schemes, and usually run the biggest Sunday schools in the town.

Some will be very evangelical; many of them went all out on visitation evangelism; under the United Church great preaching missions have been held by Charles Templeton, a Canadian now a minister in the Presbyterian Church

Metropolitan United Church in Victoria, British Columbia, is typical city church.



One of Canada's beautiful sanctuaries is in Toronto's Metropolitan Church.

Modern version of old prairie church is First Church, Lethbridge, Alberta.

Prairie churches like these in Saskatchewan *(left)* and Alberta can be found in all parts of Canada, and make United Church nation's most representative body.

Large city church is St. Andrew's United in Westmount, a suburb of Montreal.

U.S.A. At the same time, most large towns and cities have some very conservative United churches, where the best organists, the biggest organs, and the more highly-paid soloists will be found. At church union a great deal of freedom was preserved and allowed for the individual congregations, and they have been taking advantage of it.

The United Church is always being reported in the paper for what it has been saying about commercial sports on Sunday, or the liquor traffic, or gambling. Yet it is to the United Church minister that a divorced person goes to be remarried.

But to understand the United Church of Canada, you have to have a quick look at the history of the church union movement. Actually the present Church

Union pioneer is the Very Reverend Dr. George C. Pidgeon, former Presbyterian elected United Church's first Moderator.

comprises over forty different Presbyterian, Methodist, and Congregational denominations, plus three thousand local union congregations.

The movement grew in the East. I grew up in an Ontario village where almost every youngster who went to Sunday school went twice. I went to a Lutheran Sunday school in the morning and to the Methodist in the afternoon. The Presbyterian Sunday school got out at 2:30, and dozens of children and some teachers, too, walked up the street a block and went into the Methodist Sunday school. The strange thing about it was that I never recall anyone thinking there was anything in the least bit odd about that.

My wife grew up in another village where, years before 1925, the Methodists and Presbyterians had united, and took turns calling first a Methodist, then a Presbyterian minister to serve them.

The Presbyterians all came together under one assembly in 1875, the Methodists all joined forces in 1884, and the Congregational Union came into being in 1906. But even before the turn of the century, the Presbyterian General Assembly sent overtures to the Congregationalists, and by 1900 church union was in the air on a broader and wider scale than ever before.

The West was opening up, and the call from the frontier for united effort among churches was very loud. Ralph Connor, the novelist, who in real life was the Reverend Dr. C. W. Gordon, Presbyterian Church, Winnipeg, was urging church union to combat the materialism of the West. In the North and on the prairies, groups of Christians of many denominational backgrounds were coming together to form community churches, even as they are again today in America.

By 1908 a basis of union was worked out between committees appointed by the Methodist General Conference and the Presbyterian General Assembly, and the Congregationalists had served notice that they expected to be invited to the wedding. In the meantime, out in the towns and villages, the local congregations, anticipating an eventual amicable union in high places, went ahead with their local mergers. When union finally came in 1925, there were 3,000 such local union congregations, most of them on the prairie.

The history of the Canadian union from 1908 till 1925 ought to be compulsory reading for any churches seeking unity. Of course there were differences of opinion, and amendments to the basis of union. But with the exception of a Presbyterian minority, the groups which were opposed came around.

One of the bitterest opponents of church union was Principal John MacKay of Montreal. He had seen the turmoil stirred up in Scotland by the Union of Free and United Presbyterian Churches there, and he feared the effects of another such struggle in Canada. Later he said, "I opposed this union from the beginning, because I believed it was a mistake. That was my right as presbyter and minister. But when my Church decided against me, I went with my Church." But many sincere men felt they could not do likewise.

In a newly published book, the first Moderator of the United Church of Canada, the Very Reverend Dr. George C. Pidgeon, heads one section, "The Magnanimous Methodists." A leader in the union movement within the Presbyterian Church, and today the United Church's elder statesman, Dr. Pidgeon today feels that a mistake was made in not proceeding with the final consummation in 1912. But, because there was objection and everyone wanted to be fair, it was delayed. Certain bitterness developed, and by 1917, in the midst of fear and sorrow brought on by the war, a truce was declared. A leading United Churchman told me recently that that too was a mistake, as the anti-unionists used the truce period to prepare their literature and organize their opposition.

Dr. Pidgeon writes: "All the while the Methodists and Congregationalists, magnanimous as ever, stood by silently and maintained their resolution to unite. The opposition sharpened with the years."

Following the truce, the question was reopened in 1921. By then there was no stopping. The union movement was going like a house afire in the parishes. In one year in Northern Ontario 140

Current Moderator is the Rt. Rev. A. A. Scott, veteran foreign missionary and educator who was elected on furlough.

charges united. Scores of ministers were being saved, by these consolidations, for work farther afield.

In Haileybury, Northern Ontario, there was a great fire and the Presbyterian church burned down. The Methodist church gave $20,000 for the Presbyterians' new building fund with the proviso that, if union did not go through and eventually the town grew sufficiently to support a Methodist church, the Presbyterians would recognize the gift as a debt. That's the sort of thing which was happening.

The case was reduced to a question of whether the Presbyterian Church would enter or not. Anti-unionists insisted that their members might secede and join the union. Subsequent events, including decisions of the civil courts, showed that the Presbyterian Church in Canada entered as a Church and took its name with it (later the United Church voted to permit the continuing Presbyterian Church to use the old name).

Finally, in 1924, the General Assembly voted 427 for the union and 129 against. On June 10, 1925, the Inaugural of Union took place in a great ice-skating arena in Toronto; 7,646 worshipers received Communion, and the church union was hallowed.

But out across the country some strange things happened. Each Presbyterian congregation was permitted to vote itself into the union or decide to remain out. Many are the stories of tiny congregations which decided on the basis of a one-vote majority, one way or the other.

In one town I know, the Presbyterian church entered union; but a large minority left, rented an old bank building, and organized a new congregation. Unable to call a Presbyterian minister, they

Dynamic voice of United Church is the Rev. J. R. Mutchmor, secretary of the Board of Evangelism and Social Service.

secured the services of a Methodist who for some reason had been left without a charge. In the meantime, the former Wesley Church called a former Presbyterian as its minister. The years have passed and finally the old Wesley congregation decided to sell its building and move to a new site. So they sold their building to the continuing Presbyterians. Today the former Methodists and former Presbyterians each worship under the leadership of former Presbyterian ministers who went United. The continuing Presbyterians worship in the original Methodist church with a former Methodist pastor.

In many instances, in order to help win a union or anti-union vote, indifferent members whose names were still on the session books were hunted up, hundreds of miles away, and brought back to vote. Often these indifferent members were stirred to fresh interest in the church, came back to save their heritage, and have been loyal members ever since. I know of at least one instance where the Methodist Sunday school superintendent resigned along with all other officers of the church to make way for the new members from the Presbyterian church. This type of thing was very common. But this particular superintendent felt after a little while that all the important posts were taken by incoming Presbyterians and, somewhat irritated, withdrew from the United Church and went over to the continuing Presbyterians, who promptly made him Sunday school superintendent and elder.

Matters of property division had to be worked out, according to civil law. The Presbyterian colleges were with one exception turned over to the new United Church. Knox, Toronto, was left to the continuing Presbyterians, although the complete staff and many theological students walked across the campus to Victoria College, the Methodist seminary. A few years later, the United Church built a new Emmanuel College, and its principal, the Reverend Richard Davidson, formerly a Knox professor, continued to live in the Knox principal's residence which had been conferred on the United Church. Recently it was sold back to the continuing Presbyterians.

Following church union, many other problems had to be worked out. There was a surplus of United Church ministers. I know one Ph.D. who drove a milk wagon for a year. In order to handle this situation, new charges were opened in the West, and in some cases older men were encouraged to retire before they felt they wanted to. With the surplus there was little incentive to appeal for candidates for the ministry, with the result that there is an almost desperate need for ministers in the United Church today.

The depression caught the United Church with very long supply lines to the frontier. New churches had been started and ministers placed. A large deficit developed, and as depression salaries declined, the Church's pension fund got way off balance. The United Church, with its surplus of men, went into debt and kept men on the field during the depression. It weathered the drought of the prairie with two men to every one of all other denominations combined. Since the depression the deficit has been cleaned up, the pension fund has been restored to a sound basis, and Canada's outposts have been held for the young church.

For many years following union, the young church was very sensitive to passing the honors around. The moderators were elected in rotation for years, with Methodist following Presbyterian and Congregationalist in turn. The same was true down the line through Conference and presbytery. Now no one knows or cares any more, whether a moderator was formerly Congregationalist or Methodist.

The severe shortage of ministers has produced a greater demand for the services of older men, many of whom have been brought back from retirement to organize new charges and assist city ministers. Women workers and deaconesses trained in the United Church Training School are in great demand for Christian education work, congregational workers, ministers' assistants, and missionaries. The United Church ordains women, but most of them seem to prefer to work as deaconesses or directors of Christian education. Many serve on the 250 student-manned mission fields in the summer.

International leader and administrator is the secretary of the United Church's General Council, Dr. Gordon A. Sisco.

In the local church, there is a session of elders to which women may be elected, although few are. The Church sought, in devising its organization, to combine the best features of the uniting churches. The local government differs very little from Presbyterian churches. At the top of the Church there is a General Council which meets every two years. There are eleven Conferences corresponding to your Synods, meeting annually. The Conference ordains ministers and receives new ministers from other churches. The presbytery is similar to that in Presbyterian Churches.

The Missionary and Maintenance Fund is the Church's "Community Chest," and in 1953 will raise over $3,750,000 for missionary, educational, administrative, and other work. Headquarters is at the old Ryerson Press in Toronto, and here the United Church, as well as printing its own papers and books, operates a fine commercial printing establishment which has pioneered

(Continued on page 38)

Picnic-Time

For most children, there's only one regret about a Sunday school picnic—it's all over in a day. An event long anticipated does come and, in what seems to be moments, is past. But days, and even years later, "the melody lingers on." Memories of helping Daddy load the car . . . of Mary playing in the water with the big, plastic ball . . . of crowding close together at the table because more people came to the picnic than were expected . . . of counting the balloons and candy in Mommie's lap after the games were over . . . of dozing on the back seat on the way home.

These are some of the memories stored away by the four girls, children of Mr. and Mrs. Robert W. Wood of First Presbyterian Church, Norristown, Pennsylvania. The record of their simple, pleasant day may stir "fond recollections" in others who have recently, or in previous years, shared in the tradition—wonder-full—the Sunday school picnic.

The point of a picnic is to eat. At table from left are Mr. Wood; Martha, 4; and Mrs. Wood. From end of table at right are Sally, 11; Dorothy, 13; and Mary, 7. Only a few potato chips were taken home.

By Carl G. Karsch

Sally and Dorothy (center) won preliminary heat in wheelbarrow race, placed second in finals. They tried hard to win, as prize was red rubber ball. Previously, picked as team captains for clothespin-in-milk-bottle relay, they had fumbled.

To give Mary a better view of games, Dorothy let her watch from shoulders. Later Mary won paddle ball after tumbling across finish line in race in which she had to run backwards.

Dorothy and Sally (center, in checkered blouses) vie for share of candy shower. In scrambles, girls couldn't equal boys' winnings, felt boys' pants pockets gave an unfair advantage.

Although the Woods spent most of the afternoon in the lake, Martha soon got chilly, passed the time digging holes in the sand and watching them fill with water. Although most women didn't go in swimming, Mother Wood was persuaded "to come on in" since it was easier to keep track of children. Best method of locating them was to look for big, plastic ball—girls were usually found near it. Daddy, in addition to improvising a game of catch in the water, also served as convenient transportation for Martha and Mary to deeper parts of the lake. Carried on his shoulders, they liked "being taller than Mommie."

Having dressed from swim, family poses for portrait. Daddy had usual photographer's trouble getting all to sit still at once.

From a variety of races and scrambles, the girls collected a bagful of taffies, lollipops, and balloons. Mary, still searching in grass for items overlooked by others, missed formal display of winnings in Mother's lap. While counting trophies, a discussion began as to who had won most for family grab-bag. No agreement could be reached. They began eating candy immediately, even though dinner had been finished hardly an hour previously. In picture at left, Martha shows Mother balloon she tried to inflate but couldn't, asks Mother to blow it up for her. Of nearly a dozen balloons, only two remained unexploded the next morning.

Before leaving, family waited in car while Daddy made check of picnic site. Finding nothing left behind, he remarked, "That's unusual." On the way home Martha went fast to sleep.

By James S. Stewart

"The Best Job in the World"

Once a fighter pilot, a young man finds that the ministry has its share of thrilling moments

I know something about thrills. It was my privilege to serve for five years as a naval aviator, three of which were spent as a carrier fighter-pilot in the Pacific fleet during World War II. Never shall I forget the sound of the flight-officer's voice issuing from the "squawk-box" in the pilot's ready-room as he called down from the bridge, "Pilots, man your planes"; the keen sense of exultation which swept over you as the enemy planes were sighted; the acute excitement of aerial combat; the uncertainty of a night carrier landing in a damaged plane.

Those were stirring days, yet, dramatic and thrilling though they were, they cannot bear comparison to my relatively short service as a Christian minister. Impossible as it may seem to the lay-person, my heart is kindled even more with that same intense exhilaration as I step into my pulpit each Sunday morning to preach the "unsearchable riches of Christ." After four years in the ministry, I am convinced that nothing can parallel the stimulating yet awesome conviction that God himself is using you as his spokesman; that he who holds the universe in the palm of his hand has chosen you to be his emissary, his ambassador. Yet this is but the beginning. Consider the following short thumbnail sketches, experiences which could be duplicated many times over—and you will see that for sheer, unadulterated drama, excitement, or joy, the ministry has no peer.

Standing in the study on Sunday, one watches the families as they come up the walk to enter the church. How proud you are to be their pastor.

As the Jones family walks by, you breathe a simple prayer of thanks: Mr. Jones carrying himself with quiet dignity and with head erect; Mrs. Jones, her lovely face mirroring a deep serenity; the two fine children, well scrubbed, well dressed. It was not always so.

You see in retrospect that day fourteen months before, when a broken woman sobbed out the story of a hopelessly alcoholic husband and father, of a fine career shattered, of a home broken, of a marriage crushed.

Remembering a certain night, you hear again Mr. Jones's halting prayer as, kneeling together, God was thanked for that first twenty-four-hour victory. You recall how those victories were multiplied.

As the family moves on into the sanctuary, you are not only thrilled but deeply gratified upon having been privileged to play a part in a man's redemption, in a home rebuilt.

While you are sitting at the dinner table, the phone rings; an anguished father cries, "Jim, please come to the hospital, John's been in a bad accident." As you drive hurriedly to the hospital, recollections flood your mind of a fine lad who someday hopes to be a great

surgeon. An urgent prayer is uttered. Then follows the long vigil through the night. Finally the surgeon reports that the lad is out of danger.

As you leave the hospital, that father, tears of relief and joy coursing down his cheeks, takes your hand in his and speaking in quiet undertones says only, "Thank you, Jim."

Driving slowly homeward, you are deeply moved by the realization that it was nothing you said or did that merited that heartfelt gratitude, but rather it was simply that you were there by his side, the personal representative of him who guided the hand of the surgeon, of him who determines the destiny of us all.

You drive along a residential street. Some small boys are playing ball. They're some of "your" boys. Honking the horn and waving a greeting, you receive an answering wave as well as a reverberating shout, "Hi, Jim." A small thing, yet, as you go on your way, your heart sings.

Standing before the altar in the front of the church, you watch a lovely young couple bringing their first child forward to be baptized. Their faces are aglow with joyous pride.

You recall a day two years before, and the words spoken to them during their premarital counseling; how you earnestly tried to challenge them with the magnificent ideal of Christian marriage. You remember the love that shone in their eyes as they stood before this same altar and plighted their troth each to the other for as long as they both should live.

As they come forward, you are pointedly aware of having enacted a humble yet nonetheless important role in the drama of their lives. And you are grateful.

It is two o'clock in the morning. The phone is ringing. An elderly parishioner is dying. You dress quickly and drive rapidly to the home, hoping that you may arrive in time.

Standing at the bedside, you gaze at the wrinkled and pain-etched face of a friend. At his request are spoken those familiar words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. . . . In my Father's house are many mansions. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . ." Slowly the lines of pain are erased, and, as the eyes close for the last time, you see reflected in them the light of faith, the gleam of hope, the glow of peace.

Wrestling with a knotty problem of church administration — and they are legion—there is a knock upon the study door. A lovely, high-school girl drops in, "just to say hello." You suspect she has something on her mind, and after a few minutes of bantering around the bush, she bursts out, "Jim, how can I know when I'm in love?" About to answer, but before you can say a word, she plunges into a ten-minute rhapsody about her new "love."

After she leaves, you see again that bright, happy, radiant face, and you are poignantly reminded of the glorious privilege of being the confidant and friend of such young people. To be able to share their joys, their sorrows, their triumphs, their defeats—it would keep a man young forever.

Opening the mail, you find a letter from a distant city. Noting the name, you recall an unhappy young couple sitting dejectedly in your study. They had seen their lawyer about a divorce, but he had told them he would not take their case until they had talked to his pastor. As they told their respective sides of the story, you realized with joy that the bonds of their marriage need not be broken. Theirs was a rather common problem. They were not really sexually incompatible, as they had thought; they were simply ignorant and uninformed of much that is essential to a normal relationship. Having counseled first with one, then the other, and having suggested some reading in the field of their problem, you were confident that their difficulty would be overcome.

Their letter ends, "We shall never forget all that you did for us. We are so very happy. *Always*, John and Mary."

This simple and thoughtful letter from the young couple raises your gratitude-count for the rest of the day.

During the processional hymn, you note a fine-looking couple coming down the aisle and taking their accustomed place. Their hair seems a little grayer, the shadows somewhat deeper about their eyes. Unique? No, except that three days before in their home they wordlessly handed you a telegram from the Secretary of the Navy: their son—killed in action in Korea.

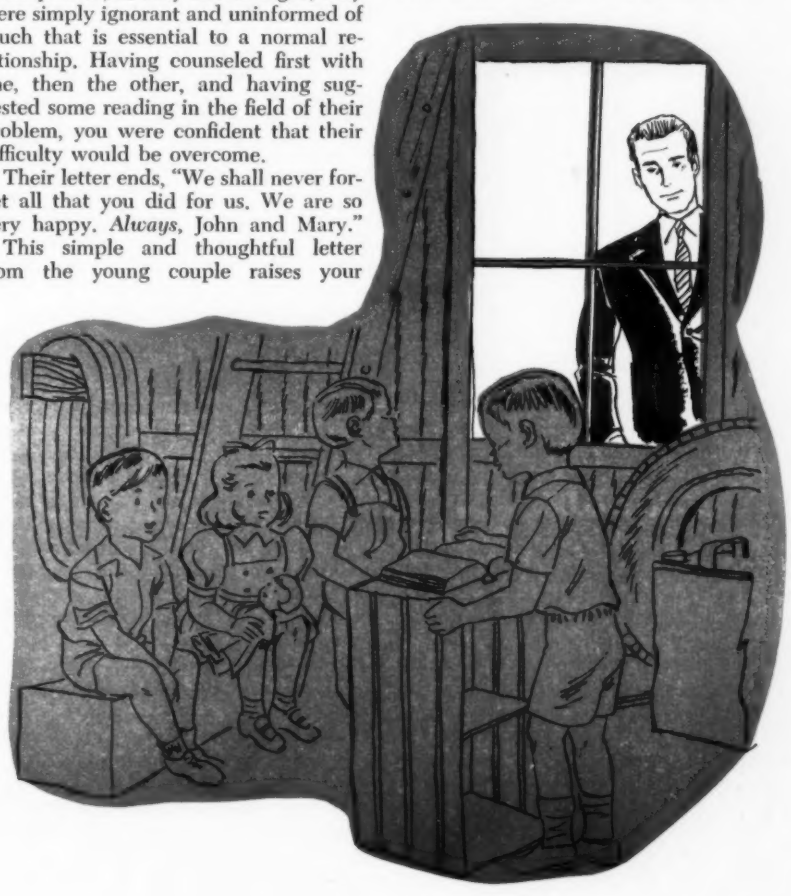
As they join the congregation in singing "Our God, Our Help in Ages Past," they seem to stand more erect, they sing more firmly.

Sorrow—courage—faith. I've seen it.

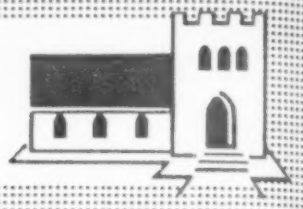
Coming home at the end of a hectic day with two meetings yet to come after dinner, your wife greets you and tells you to take a peek into the garage.

As you stealthily peer through the open window, you see a four-year-old son. He's standing before an up-ended orange crate. On top is an open book. Before him are seated three of his little friends. You hear him say, "We will now sing hymn number . . . ."

The most thrilling and gratifying work in the world?—I've found it.



NEWS



Investigations: Counterattack

Amidst charge and countercharge, the subject of Congressional investigations had turned this past month into one of the sharpest controversies ever reported in the newspapers of America. No quarter was asked and no quarter given. It was that serious.

Unfortunately, the nation's Protestant Churches were involved in this fight as they had never been before. Because of certain charges made against them *(see page 9; P.L., July 25)*, the Churches had no other course. With more than three hundred years of hard work and amazing growth behind them, the Protestant Churches of the United States had helped create the strongest Protestant nation on earth. Now their ministers were being accused of helping to destroy what they had created.

For many months now, the methods of combatting Communist subversion have been controversial. Most Americans agree that Congress has the right to investigate subversion. But many people have had serious doubts as to the accuracy of some of the charges made. And many people have wondered about the justice of methods used at times by Congressional investigating committees, particularly those committees headed by Senator Joseph McCarthy and Representative Harold Velde. Church bodies have repeatedly asked these committees to be more careful about research and about the conduct of hearings. But until the Churches themselves were openly attacked, these suggestions and others like them were largely ignored.

Today the atmosphere has changed. With the firing of J. B. Matthews as staff chief of the McCarthy committee following Mr. Matthews's article on the Protestant clergy, the voices of protest have grown in number and in clarity.

The three minority members of the McCarthy committee resigned because they refused to accept McCarthy's power to hire and fire staff personnel. Dr. Robert L. Johnson, outgoing head of the U.S. overseas information service and Voice of America, accused the professional anti-Communists of seriously damaging the nation's anti-Red program abroad. He also said that the new research director of the McCarthy committee, Karl Baarslag, had made "flagrantly inaccurate" statements about the overseas library service.

Senator Mike Monroney of Oklahoma took the floor of the Senate last month to demand that the entire upper body of the Congress "take full responsibility" for the actions of the McCarthy committee. "I question the oft-stated claim," said the Oklahoman, "that only the Senator from Wisconsin stands between us and complete internal subversion."

Next Issue

Since PRESBYTERIAN LIFE publishes only once in August, the next issue will be that of September 5. THE EDITORS

Senator Herbert Lehman of New York also took the Senate floor to denounce charges of anti-Semitism made by McCarthy against Senator Monroney because the Oklahoma lawmaker had criticized the methods of two of McCarthy's staff, Roy Cohn and David Schine. Senator Lehman accused McCarthy of "pure and arrogant demagoguery, raising an ugly symbol in defense of indefensible conduct."

Congressman Martin Dies of Texas, who sponsored the first Congressional probe of Communism as former head of the House Un-American Activities committee, last month introduced new rules of procedure for investigations which embodied most of the suggestions made by the Churches. These include right to counsel, right to public defense, and majority rule on committee actions.

On July 20, the Un-American Activities committee, now headed by Harold Velde, voted six to three to hear testimony from the man who started the current furor—the ousted J. B. Matthews. The hearing, probably in October, will be specifically limited to "documentation" of Matthews's magazine article charge that "the largest single group supporting the Communist apparatus in the United States today" are Protestant ministers. Representative Morgan Moulder of Missouri, who voted with the majority, said that "such shotgun charges as Matthews made should be subjected to cross-examination" and "not left hanging in the air."

A day later Senator Harry Byrd of Virginia told the Senate that he had asked the Federal Bureau of Investigation to confirm or deny the Matthews charges. Senator Byrd said he had asked J. Edgar Hoover to check up because Matthews, in his article, had implied that Mr. Hoover supported the accusations. Matthews must back up his charges or be branded a "cheap demagogue."

The Churches were not silent either. Moderator John A. Mackay of the Presbyterian Church U.S.A., mentioned by Matthews, last month issued a strong statement denouncing the Matthews article and the charges against Protestants. Dr. Mackay "personally repudiated" the claim that he was pro-Communist and challenged any proof that he was. Presiding Bishop Henry K. Sherrill of the Episcopal Church, speaking for the new American Freedom Committee of the National Council of Churches, protested the irresponsible use of reference material by the Velde Committee and the committee's reluctance to change its procedures.

And, in one of the most dramatic and widely covered hearings in recent history, Bishop G. Bromley Oxnam appeared before the Velde Committee late last month to clear himself of seven long years of accusations that he was a Communist supporter. In doing so, the Methodist leader also proved, point by point, how falsehoods, unsupported evidence, out-of-context remarks, and nonsubversive associations had been used to defame him.

Refugee Family Tells Of Church in Latvia

People still go to church in Soviet-occupied Latvia, but they do so at the risk of being persecuted, according to a Lutheran family who arrived in this country recently after a daring escape from their homeland. The Russian rulers of the Baltic States maintain there is freedom of religion, but, the refugees said, anyone who holds a job above the level of the simplest manual work will be dismissed immediately if seen in church.

The most recent family of escapees from Latvia consists of Zanis Nicis, forty-two, who is a welder; his wife,

Lilija, twenty-seven, a seamstress; and Mrs. Nicis's brother, eighteen-year-old Gunars Cukurs. They escaped last January hidden in a fishing boat that reached Sweden after a successful run through a chain of Russian coast guards. According to Mr. Nicis, "All Latvians would flee, if they had a chance," but of the many who tried, only two groups, including the one to which the Nicis family belonged, ever succeeded. "About the others we just never heard again," he added.

The Nicis family, too, paid a high price for freedom—their two-year-old daughter, Inese, hidden with her father in the fishing boat's water tank, lest their presence on the vessel should be detected by coast guards controlling every outgoing boat, suffocated for lack of fresh air. She died in the arms of Mr. Nicis, who couldn't alarm the vessel's captain for fear of detection.

The refugee group was brought to the United States to speak to former displaced persons and Americans of Latvian descent about conditions in Latvia after eight years of uninterrupted Soviet rule since the end of World War II.

The refugees aserted that, in spite of the Communist efforts to oppress religion, Latvian Christians keep their faith and, even though opportunities for worship are getting scarcer, the people who live on the hope that liberation will come about eventually gather for services in increasing numbers. While the Russians gear the economy of the Baltic States to their war industry, creating near-starvation conditions, and while the terror has been increasing from year to year, the number of worshipers in the few churches still left in their hometown, Liepaja, was larger than ever before, both Mr. and Mrs. Nicis claimed.

"We knew the church was always full of police-spies, we knew the pastor would be arrested if he even tried to criticize anything about Communism, but when nothing is left to life except hope and prayer, you don't care about danger any more," said Mrs. Nicis, explaining why she kept going to church. However, she added, "We could probably not have got away with it, if we hadn't been just plain manual workers."

Mr. Nicis added he knew of a doctor in Liepaja, one of the foremost specialists in surgery still left in town, who was banned from the city because he married in church.

Young Gunars Cukurs admitted he hadn't been confirmed, because "I still hoped to graduate from the technical school I attended."

"One friend of mine," the young man added, "was confirmed, but when the Communists found out he had paid the pastor fifty rubles for the confirmation, they told him, 'If you can afford to pay pastors, you cannot expect the state to support your education'." State education, however, is all that is available in the Sovietized country, so the youngster was simply forced to stop his education and seek manual work.

As for the fifty rubles accepted by the pastor for confirmation, Mrs. Nicis explained—it was the price of little more than two pounds of butter.

Operation Milkpail ***(see P.L., July 25)*** **is given symbolic start at dockside in Milwaukee, Wisconsin, by** ***(from left)*** **J. H. Davis, Commodity Credit Corporation; Bishop William Martin, president, National Council of Churches; Dr. Wynn Fairfield, director, Church World Service; and 4-H Club leader Carol Mahn. Children at right, costumed to represent nations which will receive more than 12,400,000 pounds of government surplus powdered milk through Church World Service, had their cups filled from can. Later, first shipload of milk left for overseas.**

Presbyterian Alliance To Meet Next Year

Presbyterians representing sixty-two churches from thirty-six nations and six continents will be meeting next July at Princeton, New Jersey.

This important gathering, which will bring together churchmen from such places as Wales, Natal, Colombia, the New Hebrides, Ceylon, Formosa, and the Gold Coast, is the Seventeenth General Council of the World Alliance of Presbyterian and Reformed Churches. It will be held at Princeton, July 27-Aug. 5, just before the Evanston Assembly of the World Council of Churches. The last General Council met in 1948 at Geneva, Switzerland.

Theme of the '54 sessions will be "The Witness of the Reformed Churches in the World Today." The Presbyterian Church U.S.A.'s chief union negotiator, Dr. Ralph Waldo Lloyd, president of Tennessee's Maryville College is chairman of the Council's preparations committee.

More than six hundred ministers, laymen, women, and youth leaders will attend. Official delegates number 454, with 149 listed to come from the United States and Canada; 104 from continental Europe; sixty-three each from Asia and the British Isles; thirty from Africa; twenty-four from Latin America; and twenty-one from Australasia. A total of 148 corresponding members, half women and half youth, are also scheduled to take part. The campus of Princeton Theological Seminary will serve as headquarters for the Alliance sessions.

Main discussions and actions will be centered on five subjects: (1) The Reformed Churches and the Ecumenical Movement; (2) The Outreach of the Church (Evangelism, Missions, Education, Culture); (3) The Several Ministries of the Church; (4) The Church's Freedom and Responsibility in Relation to the State and Society; and (5) Renewal of the Church's Inner Life, Personal and Corporate. The problems of the Church behind the Iron Curtain and in Christian nations where it is a minority, will doubtless also be discussed. The Alliance today represents some 40,000,000 church people in approximately 39,000 congregations.

Under the trees at Shady Side Academy, Dr. Richard O. Comfort, of Missouri Synod, lectures pastors at School of Religion.

Pastors Attend Shirt-Sleeve School

Every summer, thousands of the country's pastors take a kind of busman's holiday by attending one of the summer theological institutes which are offered by practically every seminary. Purpose of these shirt-sleeve schools is to provide "refresher courses" in various phases of theological training, so that pastors will be better fitted to serve their congregations. Seminary professors present lectures, their "students" dutifully take notes, and for a week or so ministers recapture their prepastoral days with one exception—there are no final examinations. In return for this instruction, pastors or their churches pay a lecture fee, in addition to travel and living expenses.

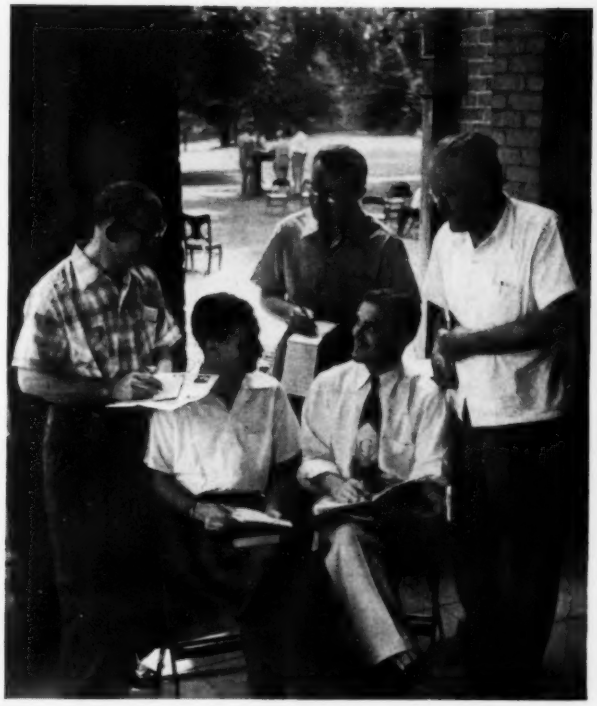
Ministers who can afford to attend a summer institute consider it well worth the investment, but many men from smaller congregations find it difficult to do so. To provide such training for pastors of smaller churches in its own area, the Synod of Pennsylvania has set up a unique School of Religion in conjunction with Western Theological Seminary of Pittsburgh, Pennsylvania. For a week last month—as in the previous eleven years—one hundred and fifty pastors came to Pittsburgh at the invitation of the Synod, with their expenses and tuition paid by the Pitcairn-Crabbe Foundation. The Foundation, whose trustees are members of the Shadyside Presbyterian Church, came into existence to aid "religious and charitable purposes." In addition to supporting the School of Religion, the Foundation also gives scholarships to colleges in Pennsylvania and underwrites a lectureship at the University of Pittsburgh.

Each fall the committee of management of the School of Religion meets to arrange courses and choose the faculty. Invitations for the following summer's school are sent from the office of Dr. Claude S. Conley, synod executive, and within a week the enrollment is reached.

Until three years ago, the sessions were held on the Western Seminary campus. At that time, however, with an expanding enrollment, it was decided to move the school to the Shady Side Academy a boys' private school whose spacious campus is located in Fox Chapel, a Pittsburgh suburb. The change was made possible by two trustees of the Pitcairn-Crabbe Foundation who were also trustees of the Academy.

Classes for the pastors are held in the morning and evening. Afternoons are reserved for playing golf or tennis, and reviewing lecture notes. At the end of the week, each minister received, as a gift of the Foundation and Seminary, a subscription to "Theology Today," a review of contemporary theological thought published by Princeton Seminary.

Faculty members Dr. George Frantz *(left)*, of First Church, Indianapolis, and Dr. David Read, of University of Edinburgh, discuss courses with Dr. Claude Conley, registrar of school.



Pastors meet after class to compare notes. They are *(left to right)* the Reverends Harry F. Shoaf, Clyde E. Rickabaugh, Thomas S. Wood, George Virchick, Jr., and Theron D. Imbrie.

Afternoons were devoted to golf on the school's nine-hole course, and playing tennis. On the green *(left to right)* are pastors William O. Mayer, Ross S. McClintock, Harry L. Geissinger, Charles T. Theal, Edward J. Ardis, and Harold R. Eaken.

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NEWS

Children's Church Dedicates Own Jeep

Training young people for participation in the congregation's work when they become adults is about as important a job as a church can undertake. For this reason, many have formed—in addition to youth organizations—"junior congregations" that enable youngsters to worship and serve at their own age level.

One of the most successful such groups is that of the First Church, Defiance, Ohio. A recent accomplishment of the "We Kirk," a flourishing group of young people between the ages of six and thirteen, was the dedication of a jeep for shipment to a mission of our sister denomination, the Presbyterian Church in the U.S. The jeep is now on its way to a remote outpost in northern Brazil.

Last winter, during a trip to Florida, Mr. and Mrs. Ora Symonds, founders of the "We Kirk," heard a missionary tell of the need for such a vehicle in his work. Mr. Symonds, an automobile dealer, donated a jeep with the provision that Kirk members convert it for mission work. The Kirk's Order of the Carpenter (Kirk officers) prepared the jeep for painting, installed new tires, and earned the money for its transportation. They planned and conducted the dedication service, attended by members of the adult congregation.

The We Kirk began a few years ago as a junior church of thirty members. Today, under the Symonds' direction, it numbers 150. The word *We* means "God and I," and *Kirk* is a Scottish word for "church."

The group was organized on Pentecost, 1950, by the pastor, Dr. James Haldane Brown. The Kirk's constitution is patterned after that of the Presbyterian Church U.S.A., and provides for elders, deacons, and trustees who are inducted into office during the Pentecost Communion. Three boys, called the "minister's shadows," take turns conducting the Kirk's services, which are held at the same hour as adult worship. Instead of a sermon, Mrs. Symonds tells a story based on the Bible. Kirk members who take part in the New Life Movement are called "Fishers of Men." When Dr. Brown welcomes members into the adult congregation, the Fishers of Men present their new members for reception into the We Kirk.

Laubach Urges Aid For Literacy Program

Three hundred million people in India are learning how to read, but have no simple literature awaiting them in adequate quantities except low-grade publications and Communist handbooks. So said Dr. Frank C. Laubach, internationally known literacy pioneer, in an interview last month.

Noting that in India "literacy is running away ahead of literature," Dr. Lau-

Members of the We Kirk, dressed in costumes of Brazilian children, sing during dedication service of jeep which they renovated and sent to mission in Brazil.

Presbyterian Church of New Salem, Kansas, demolished by windstorm, plans to rebuild. Meanwhile, Pastor F. H. Hayward is holding service in school building nearby.

bach urged immediate assistance in beginning a gigantic publishing venture in the eleven major Indian languages. He said mass production of simple reading material for the growing numbers of newly literate people would require a publishing enterprise twice the size of any in the United States or the Soviet Union. The missionary-educator suggested that America offer India the finest executive talent in the publishing and promotion fields to coordinate this project.

Dr. Laubach returned recently from India where he had conducted an intensive literacy campaign for the Indian government's Community Development Project Administration. His work was under the auspices of the United States Technical Cooperation Administration.

Dr. Laubach made it clear that the literature he had in mind for India would be positive, rather than simply anti-Communist in tone, because "unlike Americans, Indian people don't like to hear talk against Communism." What they want, he continued, is concrete evidence that the western brand of democracy can ease their poverty.

The publishing project urged by Dr. Laubach would be the third step in a literacy process for which he already has helped establish the first two steps in India. Millions of Indian villagers now are learning to read by means of scientifically designed wall charts, and are making their way through basic primers to apply their newly won reading skills.

These primers contain facts that the technical experts working on Indian village development are trying to teach people. Presented to the new readers in the form of "ninety secrets," the facts are concerned with improvement of agricultural methods, personal health, and home life. Dr. Laubach noted that when the villagers have had sufficient time to acquaint themselves with the facts in the primers, a technical assistance expert visits the village to give assistance in translating the "secrets" into daily living.

Flood Aid Token

Within a few weeks of the disastrous floods which struck Holland last February, Church World Service had channeled 42,244 pounds of clothing and $200,000 to the stricken area. The material aid agency of the National Council of Churches acted on behalf of American churches, which were quick to respond to the emergency.

Recently, churches in the Netherlands sent a token expressing their gratitude to Dr. Wayland W. Zwayer, associate director of Church World Service. The gift was a special copy of a book, *De Ramp* (Disaster), produced through the cooperative efforts of Dutch printers, bookbinders, and tradesmen. Published a month after the dikes gave way, *De Ramp* has had the largest sale of any book ever printed in the Netherlands with all proceeds from its sale going toward relief, and rehabilitation.

The Church in Poland: A Captain's Report

Captain Jan Cwiklinski, the Polish shipmaster who sought refuge in England on his vessel's last trip, reported last month in the British press that the Communists have failed to break the religious spirit of his people. He said churches are "constantly crowded" on Sundays despite prevailing "peril, intolerance, and suspicion." Communist propaganda, he added, has not blunted the religious sentiment of the Polish people. Captain Cwiklinski—whose ship, the *Batory*, carried American Communist Gerhard Eisler behind the Iron Curtain—declared that many Polish students and other young people were adhering to their Roman Catholic faith. Their spirit is such that "no propaganda can succeed in breaking."

The veteran seaman said that Roman Catholic priests were stationed on Polish ships but were not allowed to hold regular services. Priests are allowed on ships plying foreign ports to show the

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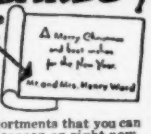

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NEWS

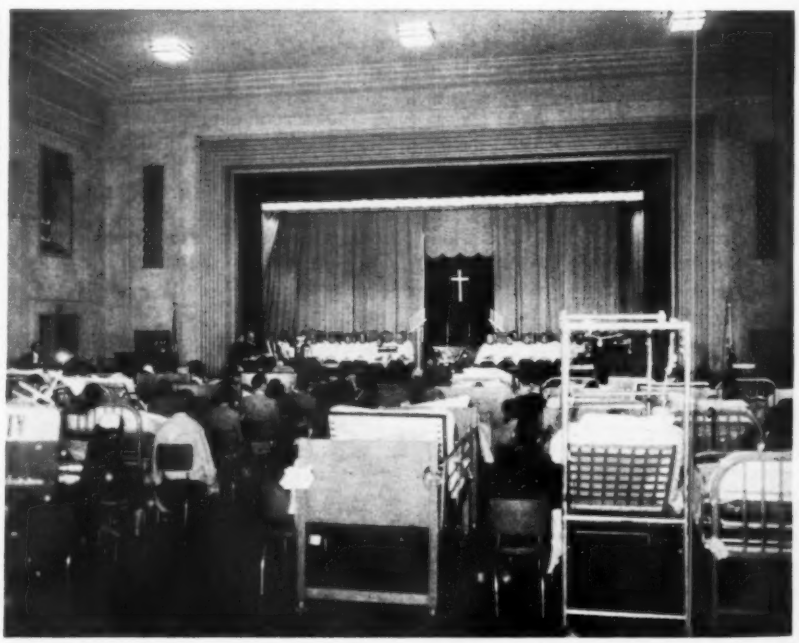
foreign passengers that religion is tolerated, he said. But the political police, the real masters of every Polish ship, maintain strict control and do not allow regular services to be held, Captain Cwiklinski added. He said that political lectures frequently were held on Sunday, and crew members were unable to attend church services if they wanted to.

Captain Cwiklinski's report was pointed up by a new charge in *Osservatore Romano*, Vatican newspaper, that oppression of Roman Catholics in Poland was growing rapidly.

Meanwhile, reports reaching London say that most Polish priests have remained loyal to the bishops, thereby defeating the Communist regime's plan to win control of the Church through the "patriotic priests" movement. Even the drastic government decree of last February, which the Communists thought provided an easy path to control of the Church, has been largely ineffective in face of the clergy's opposition. The decree specified that government approval was required for all appointments, transfers, and promotions in church offices. It also required all members of the hierarchy to take an oath of loyalty to the regime. According to reports, however, the government soon found that to most priests the attraction of a better church job was not worth the price of collaboration.

Christian Professors Form Fellowship

Most persons agree that if college students are going to relate their Christian faith to facts acquired in classrooms, it will have to be done by a closer partnership between the Church and the nation's institutions of higher learning. An organization which has this goal as one of its reasons for being in business



Patients gather for worship in auditorium of Los Angeles County General Hospital.

Worship in a Hospital

Patients and personnel of the 3,000-bed Los Angeles County General Hospital, California, and members of neighboring Presbyterian churches, are shown attending a worship service in the hospital auditorium. Presbyterian Chaplain Daniel Falcon, one of eight full-time chaplains at the hospital, is in charge of the service every eighth week. About 100 Presbyterians assist by setting up the chancel furniture, arranging chairs and flowers, furnishing music, and wheeling patients to the service. A church member is seated beside each patient in the auditorium, and never leaves his side until he is returned to a ward or room. More than forty volunteer men and women, each of whom spends from one to five afternoons or evenings weekly, help Chaplain Falcon in calling on patients and members of the staff of the hospital.

held its first national conference recently at Presbyterian - related Park College, Parkville, Missouri.

Approximately 125 delegates attended the meeting of the Faculty Christian Fellowship, which was formed last year by a group of Christian professors. The professors, representing twenty-eight states, came from private and state universities, and teachers' colleges, as well as church- and non-church-related colleges. For a week they met to discuss the conference theme, "The Responsibility of the Christian Professor in the Academic Community." A number of prominent educators lectured and led the discussion groups. They included: Dr. Theodore Greene, Yale; Dr. J. L. Zwingle, Park; Dr. T. S. K. Scott-Craig, Dartmouth; Dr. E. Harris Harbison, Princeton; Dr. Kirtley F. Mather, Harvard; and Dr. Francis Miller, member of the advisory commission of the World Council of Churches. It was agreed at the conference that the emphasis of the Fellowship this year will be on assistance to local groups through regional seminars and workshops. Inquiries on the program should be directed to Dr. J. Edward Dirks, 257 Fourth Avenue, New York 10, New York.

The Faculty Christian Fellowship is assisted by the Commission on Christian Higher Education of the National Council of Churches, and its official publication is the *Christian Scholar*. The organization seeks to provide activities for Christian teachers in all types of educational institutions. In addition, its aim is to afford discussion of teaching as a Christian vocation, of the opportunities for developing the academic community, and of the implications of the Christian faith for various phases of the curriculum.

The Church in Spain: More Trouble

The Protestant minority in Spain, although smaller and not beset by the open violence which has plagued the Protestants of Colombia since 1949, still has its troubles.

Spanish Protestants (there are some 25,000) cannot hold public worship in the commonly accepted sense. Their churches and chapels have no signs and are virtually hidden from public view. They are not allowed to publish any materials inside Spain. They are discriminated against in business and labor and in the armed forces. They have great difficulty in getting marriage licenses.

In April, a Baptist chapel in northern Spain was closed by government order and its doors sealed by police. An application for permission to hold services in the chapel had been filed by the pastor

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September 19th issue.

NEWS

in 1950. No action had ever been taken on the application. This brings the number of churches and chapels closed to at least thirty-five.

Late in June, an open letter signed by two of Spain's leading Protestant ministers was sent to Franco's Minister of Justice, Antonio Iturmendi. The letter stated, "There has been progressive increase in the number of instances in which magistrates have been unwilling to accept documentary proof that persons desiring to contract matrimony profess a religion other than the official [Roman Catholic] faith.

"At the same time," the letter continued, "magistrates increasingly are demanding a sworn declaration that applicants for marriage permits have never been baptized as Roman Catholics and, in default of such declarations, are refusing to permit marriages. These actions are not consonant with the Civil Code or with the spirit of Article VI of Spain's Constitution, which states that 'no one shall be molested for his religious beliefs.'"

A couple of days after this letter was issued, leaflets attacking Protestantism and accusing Protestant pastors of "corrupting" youth were circulated in the city of Seville. The leaflets accused two Seville pastors of "corrupting the conscience of Seville's youth" and "arranging shameful concubinages under the designation of Protestant marriages."

And last month, sixty-year-old Miss Ramona Navarro, a Presbyterian Sunday school teacher, was arrested and held overnight on a charge of conducting religious classes in a Madrid private home.

The owner of the house, where the classes had been held regularly for several years, was fined. Miss Navarro was released with the warning from police that any classes she holds in the future must be held inside the Madrid Presbyterian chapel.

Clergyman Named Ambassador to Ethiopia

President Eisenhower has nominated a Lutheran clergyman as U.S. Ambassador to Ethiopia. He is the Reverend Joseph Simonson, executive secretary of the Division of Public Relations of the National Lutheran Council. Announcement of Dr. Simonson's nomination, which is subject to confirmation by the Senate, was made last month by the White House. It is believed to mark the first time that a minister of the Lutheran Church has ever been named to a diplomatic post of the highest rank.

Senator Edward J. Thye (R., Minn.) recommended the appointment of Dr. Simonson, who is a native of Minnesota and has spent most of the forty-nine years of his life in that state as a student, pastor, and civic leader. Dr. Simonson said that he looked upon the nomination as Ambassador to Ethiopia with a sense of "sober responsibility and real privilege," and with the conviction that "God

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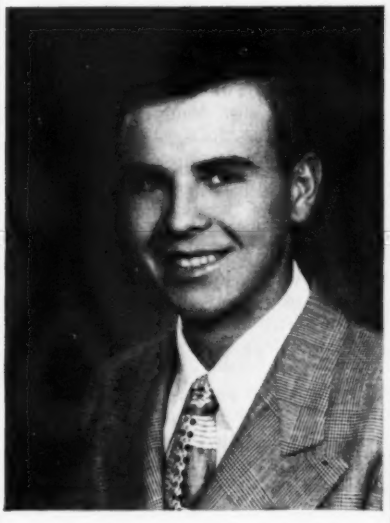
is with me in it, as he has been my chief strength always."

"For years," he said, "I have pleaded for Christian participation in politics. It seems that now the time has come for me to increase my own activity in this field."



David H. Boyne, future farmer.

Student Farmer

Chosen this year as one of two youths from the entire United States for a student farm exchange program by the Future Farmers of America, David is spending four months in England studying British farming methods. He is a member of the First Presbyterian Church of Marlette, Michigan, and is that state's president of the Future Farmers of America. He has represented First Church at Senior High Presbyterian Conferences, is the secretary of the Marlette Chapter of Presbyterian Men, and has sung in the choir of his church.

David, his father, and a younger brother, Jim, are in partnership on a 120-acre dairy farm; and in addition they work a rented 160-acre farm. He has completed his freshman year at Michigan State College, where he is majoring in dairy farming.

Before leaving for England, "Dave" was given a Bon Voyage dinner by—and a gift from—the members of First Church. His home community also honored him with a dinner and the presentation of a camera and equipment.

Reserved seats were given David and Phillip Brouillette of Richford, Vermont (the second young man chosen to go abroad), for the Coronation ceremonies in England. Before returning to this country, they plan to visit Scotland and Paris.

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NEWS

Of People and Places

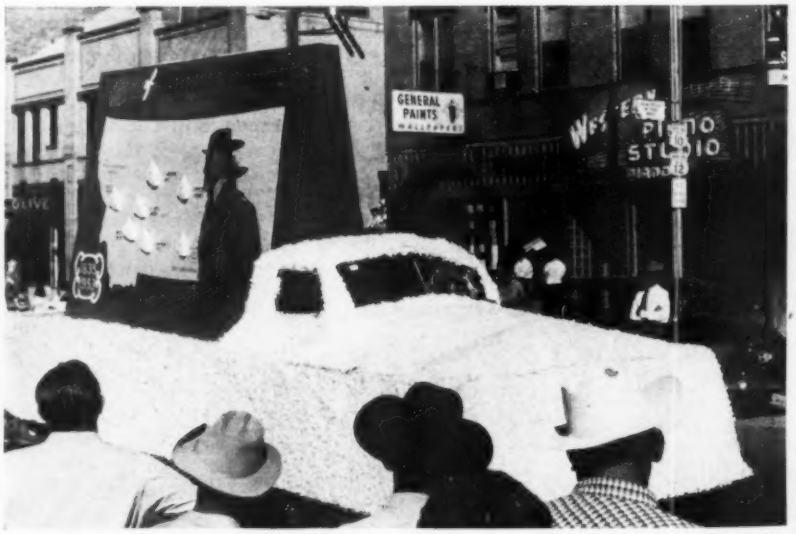
● **Campers fight fire.** During the Senior Westminster Fellowship conference of the Synod of New England, held recently at Geneva Point Camp on **Lake Winnipesaukee, New Hampshire,** a forest fire started across the lake from the conference grounds. On the fifth day of the raging fire, the New Hampshire police asked for volunteers to relieve those who had been fighting the blaze. All the delegates offered their help, but the faculty permitted only twenty of the older boys to join the fire fighters. Those who remained in camp volunteered to assume the duties of the camp operational staff boys, who also went to lend their help. The volunteers learned they were to be paid; and, after ten hours of labor, they contributed their earnings to the conference youth budget offering. The fire destroyed $3,000,000 worth of timber on 2,500 acres of forest land.

● **Presbyterian pastor C.B.S. speaker.** Dr. Arnold H. Lowe, pastor of Westminster Presbyterian Church, **Minneapolis, Minnesota,** will deliver the sermon for C.B.S.'s *Church of the Air* on Sunday, September 20. Music will be provided by the Westminster Choir.

● **Baptisms of note.** Four sets of twins were baptized recently at a service in the First Presbyterian Church of **Portland, Oregon** (the Reverends Paul S. Wright and W. Ward Davis, ministers). They are the children of Mr. and Mrs. Gordon W. Parr; Mr. and Mrs. Guilford Wikander; Mr. and Mrs. James E. Rath; and Mr. and Mrs. Robert S. Horning.

Five generations of one family were represented recently at a baptism in First Presbyterian Church, **Dutch Neck, New Jersey** (the Reverend Guy A. Bensinger, pastor). Present were Mrs. Anna Hobbs, ninety-one years of age, fifth generation; William C. Sanders, fourth; Robert C. Sanders, Sr., third; Robert C. Sanders, Jr., second; and Karen Lynn Sanders, first generation.

Another unusual service was that held in First Presbyterian Church, **Villisca, Iowa** (the Reverend Merle A. Robeson, pastor), when the sons of three elders of the church were baptized. Two of the fathers are third generation elders, and the other is a second generation elder. The ceremony was performed for David James, son of Mr. and Mrs. J. Calvin Anderson; Howard John, son of Mr. and Mrs. John T. Anderson; and George John, son of Mr. and Mrs. George J. Muller, Jr.



Float entered in historical parade by First Presbyterian Church, Billings, Montana.

● **Church float wins prize.** Second prize was recently awarded the First Presbyterian Church of **Billings, Montana,** for a float entered in an annual Western Historical Parade. The float was designed and built by organizations of First Church, and depicted the part played by pioneer Presbyterians, over 118 years ago, in the development of the West.

A large, double-faced, diorama-type map showing early locations of religious activities in the state was mounted on the float. Also on the map was the silhouetted figure of a pioneer missionary surveying the mission stations in Montana. It was the first time the Church was represented in the annual spectacle, which was witnessed by 15,000 along the parade's route.

For the Record

Dedication services were held recently by the following:

Westminster Presbyterian Church, Ontario, California (the Reverend C. Eugene Barnard, pastor), for a fellowship hall.

John Hus Presbyterian Church, Hopkins, Minnesota (the Reverend Orrin H. Moore, pastor), for a new education building.

First Presbyterian Church, Tolono, Illinois (the Reverend Robert T. Bonham, pastor), for a tone chamber for the church organ.

First Presbyterian Church, Everett, Washington (the Reverend Mortimer M. Stocker, pastor), for an education and social unit.

Lafayette College, Easton, Pennsylvania, for a new Alumni Hall of Engineering.

First Presbyterian Church, Cazenovia, New York (the Reverend Thaddeus Elmore Allen, pastor), for "The Meeting House," a building designed especially for audio-visual instruction.

Norwood Presbyterian Church, Cincinnati, Ohio (the Reverend Laurence Leroy Hucksoll, pastor), for a new pipe organ and Sunday school facilities.

Bethel Presbyterian Church, Reading, Minnesota (the Reverend Marvin Kruse, pastor), for a new church.

First Presbyterian Church, Red Bank, New Jersey (the Reverend Charles S. Webster, pastor), for a new church sanctuary and chapel.

First Presbyterian Church, Paullina, Iowa (the Reverend L. R. Middents, pastor), for a new church and education building.

First Presbyterian Church, Champaign, Illinois (the Reverend A. Ray Cartlidge, pastor), for a new manse, organ, church school rooms, and remodeled church.

New churches recently organized are:

Trinity Presbyterian, Topeka, Kansas (the Reverend Merle Q. Stevenson, pastor). Membership, 106.

Presbyterian Church of Penasco, New Mexico (the Reverend Julian Duran, pastor). Membership, 39.

Evangelistic campaign results. The six-week spring evangelistic campaign conducted by 2,000 lay visitors in the Presbytery of Los Angeles resulted in the receiving of 5,126 new members in the 156 churches of the presbytery. This figure represents accessions in this brief period equal to approximately half the total for the entire year of 1952.

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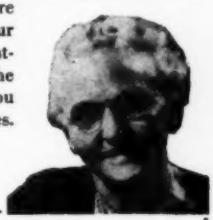

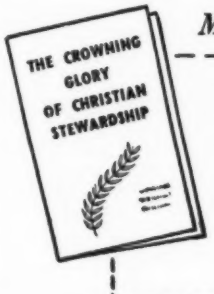

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PL 8

United Mission in the Andes

The time was two o'clock in the morning. The place was a farm in Ecuador two miles above sea level and less than a mile from the equator. A knock on the door. There stood an Indian father holding a very sick child. Would the missionary take the child to the hospital at Quito, sixty miles away?

Of course, he would. They made the little girl as comfortable as they could in the mission station wagon. There were 450 curves, by actual count, in the dangerous road to the city. Five times they crossed the equator. But they reached the hospital safely and in time to save the Indian child's life.

"Why did you do it?" the grateful father later asked the missionary.

"A long time ago," was the reply, "a man named Jesus did such things all the time. The brotherhood of his followers does this because of what he means to them."

"You do such things for a dead man?"

"He is not dead; he is wherever two or three are gathered in his name. He loved us before we loved him."

"I wish he loved me," said the Indian.

"But he does," the missionary replied, "and you can come to know him."

All this took place at Picalqui Farm of the United Andean Indian Mission in northern Ecuador. The Mission is the cooperative undertaking of four boards: the Evangelical and Reformed, the Evangelical United Brethren, the Presbyterian U.S., and the Presbyterian U.S.A.

Seven years ago, when the Mission first bought it, Picalqui Farm was a desolate place—arid slopes burned out by cultivation, eroded by wind and water—with a few hungry sheep and goats and a few seedy cattle. The houses were earth huts with straw roofs. Wooden plows and sickles were the farm tools.

The people of the vicinity seemed without hope, isolated, exploited; their ancestors were driven into the mountains by Spanish conquerors four centuries ago. Life expectancy was less than thirty years. They were illiterate, enslaved by debt.

Indians from mountain homes like this have been served since 1946 by the United Andean Mission.

Slow to accept medical care, Indians now besiege new clinic, staffed by full-time doctor and nurse.

Then in 1946 came the Andean Mission with its purpose of bringing the gospel of Christ to bear upon the whole life of these people so that they might enter into their rightful inheritance as children of God.

A four-fold program was planned: agriculture, education, medicine, and evangelism. A dispensary was set up and the Indians were gradually persuaded to come for help. By 1949 more than 800 patients a year were seeking medical care. Recently a six-room clinic building and five convalescent huts have been dedicated in a community-wide celebration. The mission has its own doctor, Dr. Donald R. Dilworth of the Presbyterian Church U.S., and a nurse, Sister Marilou Mitchell of the Evangelical and Reformed Church.

At the very beginning, a school was organized. It is now government-approved and the only six-grade school for Indians in open country in Ecuador. One of its graduates is now in the Government Rural Normal School. Adults are being invited to literacy classes. A weaving project is the most recent educational undertaking.

The agriculture program has transformed the farm into a thing of beauty, a green oasis on dry and thirsty slopes. Demonstrations have been made of contour plowing, strip cropping, irrigation, crop rotation, silage, reforestation, vegetable gardening, development of purebred livestock, use of compost. The accomplishments have attracted the attention of agriculturists throughout the area.

Evangelistic work began in 1947 with a Sunday school. There is regular Bible study and a church membership class. A large junior choir, neatly attired in green ponchos, sings the faith the children learn in Sunday school.

Mr. and Mrs. Bruce Beardsley, Presbyterian U.S.A. missionaries, will supervise the agricultural work of the farm, when they complete their language training in Costa Rica. The Reverend Paul H. Streich and Mrs. Streich of the Evangelical and Reformed Church lead in the Sunday school and educational work. Mrs. Dilworth completes the roster of missionaries at Picalqui.

in my opinion

An informal forum for ideas about the Church

In this forum, writers submit a personal point of view for the consideration of PRESBYTERIAN LIFE *readers. The opinions do not necessarily represent the views of the editors of any Church Board or agency. Manuscripts are selected on the basis of relevancy to the interests of church members. Letters of agreement with or dissent from views expressed here or elsewhere in the magazine will be welcomed.*

Are We Drifting Toward Rome?

By Albert J. Lindsey

Pastor, First Presbyterian Church, Tacoma, Washington

This is not to be interpreted in any sense of the term as criticism, but the honest, personal observation of a man who considers himself a loyal Presbyterian. The writer was born in a Presbyterian family of long standing, baptized in the Presbyterian Church in which he has maintained all of his life a close and intimate contact, a graduate of a Presbyterian theological seminary, and one who dearly loves the Church and is proud of his Presbyterian heritage.

As I look out over the Church, am I alone and wrong when I say there seems to be clear warning signals that we are unconsciously moving toward Rome? What are these signs which seem to me to point in that direction?

I. A Strange and Questionable Emphasis

A strange emphasis was noted in various messages at our recent 165th General Assembly that salvation is two-fold, in that it is not only necessary to get a man to Christ, but also that he must be regimented into loyalty to his Church. This thought was expressed again and again. While it is understood that education for church loyalty and service is of supreme importance, yet never should it be put on a par with faith in Christ. The Word of God has set forth repeatedly the fact that salvation comes by faith in Jesus Christ. It is still true, as Paul said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Emphasis on church loyalty is necessary, but certainly not as a basis of salvation. Such a sign points clearly toward Rome.

II. The Overemphasis and Excitement About the Ecumenical Movement

One might think, judging from the loud cries for church union, "that we be one," that this is the sole gospel of the Christian Church. While not adverse to many of the principles of church union and readily recognizing its value, yet I wonder if this centralization of power, tied in with the blueprint of future plans, is not also a directional sign pointing to planned policies like those of Rome.

III. The Growing Emphasis of Neo-Orthodoxy

More popular today than ever before is the position which denies the full integrity and authority (plenary verbal inspiration) of the Holy Word of God. If such a policy is followed to its logical conclusion, it would tend to weaken the Bible as the infallible Book, the Word of Almighty God. It opens the door for men to take undue liberty and to interpret loosely and somewhat independently the "thus saith the Lord." Let us not forget that our final authority rests in a book, the Bible, while that of Rome rests upon a man, the Pope. How many seminaries do we have today in our Church that emphasize strongly the full verbal plenary inspiration of the Bible? The ultimate then is that there cometh forth a generation of preachers who do not maintain the old position of verbal inspiration. Eventually the Book then ceases to be the final authority, and, like the practice of Rome, something else, whether it be tradition or ecclesiastical lordship, becomes the deciding factor. Before you become too critical of my interpretation of this directional sign, go back down through the pages of history and read carefully the record of what has always happened when men have turned from the verbal inspiration of God's Word.

IV. The Sign of Increasing Regimentation

It was recently stated by one of our Presbyterian churchmen "that the Presbyterian Church U.S.A. today is a middle-of-the-road church, and that there are no extreme leftists or rightists . . . we got rid of that group a few years ago and now, as a middle-of-the-road church, we ought to be able to go ahead and do things." This seems to be a true statement, but I dare to ask, could it not also be an unhealthy, unfortunate situation? Regimentation has its definite advantages, but it also has a way of robbing an institution of its most vital possession, the freedom of men to think and speak. This also seems to be a clear signpost pointing toward Rome.

Many will be surprised at the above observation and yet, from Presbyterians across our nation, I have been amazed at some of the things I have heard. Men have told me confidentially of things they have felt, but could not express, because to do so would mean ecclesiastical suicide. Seemingly an ecclesiastical lordship has made some men afraid to open their mouths. Please do not misunderstand me. We must have some such system as we now have in our Ministerial Relations Committees. However, through these committees and the executive secretaries of some of our Synods, a situation very similar to that of the bishops of the Methodist Church has come into existence. Men have told me that certain executive secretaries hold largely key positions of recommending or discouraging many pastoral relationships, and have frankly told them because they did not do certain things they would do all in their power to keep them from being dismissed from their Presbytery or be received into another if and when a call came for their services. Such a picture is tragic indeed and can only lead to a spiritually anemic ecclesiasticism that will have but few steps left en route to Rome.

V. The High-Church Liturgies

Then, too, there are those concerned over what might be called the high-church liturgies. Some have decided misgivings at the virtual note of priestly absolution in the formal prayers. In prac-

tice at least the denomination seems to be taking a position opposed to free prayer. This would be somewhat in line with such previous articles appearing in *Monday Morning* under the titles "We Need a Protestant Mass" and "I Wear a Clerical Collar." Certainly Rome must look with favor upon all of this.

VI. But We Still Have Freedom

However, on the other side of the ledger, let us rejoice and give credit to the fine leadership of our Church in its drafting and adoption of the report of the special committee on the memorial from the Presbytery of Los Angeles at the 165th General Assembly meeting in Minneapolis. I quote from this report:

"There can be nothing wrong with seeking, even very actively, to promote within the Church *any* point of view, however much in the minority its adherents may be, provided only that the viewpoint is not anti-Scriptural and that the method of promotion is not destructive. Freedom of preaching, freedom of investigation, freedom of publishing, freedom of action are utterly necessary in any Church which professes to seek to follow God and not men. . . . We need, therefore, the criticism of our Christian brethren upon everything which we do in the Church. More than once in the history of the Presbyterian Church in the United States of America, a minority group has at length been able to lead the majority into better ways" *(p. 140, Blue Book, 1953).*

This is a true, Biblical, and Presbyterian statement for which we can give thanks and take courage.

Someone has said that "Protestantism is being 'schooled' back to Rome, and for fear of Communism, will marry her." No thoughtful person can completely ignore such a statement. While the situation, of course, is not nearly as acute as it was in the days of Martin Luther, yet, if we look carefully, we see the handwriting over against the wall, and, in the judgment of this humble preacher, it is time to ask, is there a Luther, a Knox, a Calvin, a Wycliffe, a Huss, a Savonarola in the room?

NEXT ISSUE

Since PRESBYTERIAN LIFE *publishes only once in August, the next issue will be that of September 5.* —THE EDITORS

in my opinion

Are You Afraid to Sing in Church?

By Arthur Austin

Director of Special Events for the Broadcasting and Film Commission of the National Council of Churches

It is a bright Sunday morning and the great stone church is filled. The eleven o'clock sun pours through the rose-and-blue windows splashing the dark stained hardwood pews and blending with the fresh cut flowers at the altar. Suddenly the organ thunders a volley of tone into the vaulted space. The sleepy choir rustles its collective black surplice and files into the choir loft. The people rise and the ancient rite of making a joyful noise unto the Lord begins.

The organist, trying to set the pace and keep things moving, takes the lead. This lead is usually two full beats ahead of the congregation, with the choir, just beginning to get the morning frogs out of their throats, falling somewhere in between. (By the time the anthem comes around, they will be able to give a performance that approximates the closing minutes of the Thursday night rehearsal.)

Here and there, as the music progresses, some individual with an average voice becomes inspired by the stirring old hymn and allows his voice to be raised above the sluggish and muddy river of sound around him. When he notices this, he will come to an abrupt and self-conscious halt, look sheepishly about to see whether anyone else has heard (someone has), then quickly lower his voice back into the soggy mumbling about him. This little action is repeated in numberless places all through the land each and every Sunday.

The minister, standing up where the fighting is thickest, can only make a mental note that something should be done about his congregation's singing. Perhaps he does speak of it in next week's sermon. He may even be bold enough to act. He will ask that all those who love to sing hymns come out to a special service on Wednesday night—refreshments will be served. With the press of administration, conferences, visiting, civic groups, ruffled feathers to be smoothed, and vast detail heavy on the pastor's shoulders, the matter of improving the singing is apt to be turned over to a volunteer, most likely the soprano soloist, since the organist must augment his income by teaching and is busy on Wednesday nights.

This hard-working and sorely pressed minister may think that the situation is peculiar to his own flock; but it is not so. Congregational singing and its attendant problems have been around for a long time, at least since the reign of King David.

We can only dimly imagine the barbaric splendor of that semi-oriental scene when the children of the Lord were exhorted to praise him with the trumpet, the cymbal, the psaltery, and the harp. It called for an all-out effort. The imagination tingles at the picture: great masses of people savagely singing while batteries of trumpets and rams' horns split the air and the goatskin Mongol drum thudded to the metallic clash of hand-hammered cymbals. The sound went up to the Ark of the Covenant as the camels and the wild desert asses yanked at their tethers with each new burst of song. A great victory over the enemy was being celebrated . . . the priests shouted exultantly, the children yelled and danced in the dusty streets amid the battering clang of sword on shield. The hot air was heavily overlaid with the pungency of fat, roasting, sacrificial oxen and incense. The newly-founded kingdom and king, lately of the dry wasteland, was tasting the sweet fruit of first victory . . . and they sang. Yes, they *sang* . . . damsels with flutes . . . hardened fighting men . . . and solid citizens of the town.

What has changed? What inhibits the worshiper of today? It is evident that something powerful has gone out of church singing down through the centuries. The same churchgoer who timidly muffles his voice on Sunday mornings can be found at the ball park on Saturday afternoon exercising his larynx in no uncertain way. His anguished cry, "We was robbed!" well applies to what has happened to him in the matter of congregational singing. His natural birthright of song has been both given and taken away. What has changed the lion of the shower-bath into the lamb of the pew? It requires a resolute will to show the same gusto in church as at the football stadium. What causes this vocal intimidation, and where did it begin?

When Luther revived congregational singing as we know it today, the real trouble began. Controversy was soon to split families, groups, and entire congregations over *who* was to sing, *what* they were to sing, *when*, and *where*. Both in Old England and New, the Psalms of David were pitted against hymns of "human composure." It was contended that the former were divinely inspired and the latter were by mortal men. Rhymes in hymns were not to be admitted into the service. Tight little rules and restrictions were everywhere: only those belonging to the church were permitted to sing; only those taking Communion could sing; women should not sing; women might "sing softly so that they be not heard"; singing was forbidden in the church but was allowed

in the home; in other churches singing was done after the regular service so that those who objected could leave, and they did.

With so much discouragement it is small wonder that congregational singing withered away and nearly died. Where it was practiced, there were few hymnbooks and fewer still who could read them, so the custom of "lining out" or "deaconing out" was used. The deacon or appointed leader would mount the rostrum, bang the brass candlestick holder to find the pitch and sing in solo voice the first line of the song. The people would imitate both words and music as best they could, then the leader would sing the next line, and so on. The resultant sound may be imagined, but some pretty vivid contemporary descriptions of the effect have been set down: "Every melody tortured and twisted as every inskillful throat saw fit" . . . "a melody of confused and disorderly noises." It sounded "like 500 different tunes roared out at the same time" . . . "so hideous and disorderly, as is bad beyond description." This was the singing of the congregations in the New England churches.

"Here and there, as the music progresses, some individual . . . becomes inspired."

Then came the "new way," i.e., using song books, and that split some churches for over fifty years. "The old way was good enough" . . . "it would introduce instruments" . . . "it grieved good men and caused them to behave disorderly" . . . "it was a contrivance to get money." And so men who were otherwise strong and virile developed a fine set of inferiority complexes over singing in church.

In spite of the effort of some of New England's greatest pulpit names to effect reforms in singing, there was little progress. Then, with the growth of the revival movement, a new influence on group song burst into the picture: the professional song leader. A colorful character, he usually traveled with an evangelist and shared name billing. His job was simple and to the point: make the people sing by any lawful means. He would berate, inspire, cajole, scold, or implore—or any combination of these. He would stop a song in the middle, demand that the congregation wake up and begin it again. Most likely he played an instrument—guitar, trombone, trumpet — or perhaps he banged a rattling tambourine as he worked energetically across the entire platform. But he got what he wanted. The people sang.

Today there seems to be a definite connection between wealth and singing ability. The more fashionable the church, the better-dressed its members, the poorer its group singing. More money and higher social position seem to bring a decorous and dampening effect on the congregation's singing. Usually a small congregation in a small town will sing better than a large group in a big city. Perhaps it is the effect of the paid choir: "We pay them to sing; let 'em sing." The section of the country

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IN MY OPINION

(Continued)

also plays a part, although this too might be an economic factor. The modest tone and carefully modulated voice is generally found in the big brick churches and Gothic cathedrals of the East. In the Middle West the singing gets louder and more spirited. In a certain section which shall be nameless, it is a hodgepodge without character, color, or cohesion.

But for the lusty, unabashed, out-of-the-boots singing, visit any one of the fundamentalist churches to hear people sing with the voice and the heart. If you want to hear the very finest, go to a southern camp meeting in a tent or outdoor arbor. Get there early at dusk, when the gasoline lanterns are being pumped up and hung on the supporting poles. Wood shavings and sawdust have been freshly spread on the sod between the simple wooden benches and down the aisle. Upon the plank platform, fronted by the mourner's bench, a few members of the volunteer choir gather around a battered piano. The worshipers drift in from all directions with the falling night; lean, work-hardened men in unaccustomed white shirts; competent, solid-boned women enjoying the social flavor of the occasion. They exchange neighborly greetings, settle themselves with songbook and palm-leaf fan, and the "meeting" begins. The song leader announces the opening number and the infectious march rhythm is set; perhaps it is, "Will There Be any Stars in My Crown?," "When the Roll is Called Up Yonder," or "Bringing in the Sheaves." Trombone, guitar—or whatever instrument is available—join in, improvising inspired countermelodies. Voices swell, hands clap a sure and certain beat—the chorus is repeated again and again—each time gaining in intensity. Syncopated shouts rise and fall over and through the pounding, body-rocking sound. The summer air is taut and charged with vibrant emotion. The garish lamps send out their febrile glare and pulse with the beat of the tumultuous music.

No, congregational singing is not dead. It is not even hiding. Openly, all over the land, there are courageous souls who seize every opportunity to sing. It is every worshiper's heritage, running back to the very foundations of religion. It is your church, your service, and your opportunity to participate in worship.

The forthright singing of hymns is a rewarding and invigorating act. Try it, and let the sparks fall where they may. But sing.

The Family Enterprise

Number eight in the series: The Beatitudes—A Recipe for Happiness

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:10-12)

By W. DOUGLAS CHAMBERLAIN

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:10-12).

Each family has its distinctive traits, its special interests and objectives. God's family is concerned with redemption. His family is composed of those who have been redeemed from sin; its task is to redeem those who do not know God, who have not accepted his righteousness, who have not been redeemed.

These verses are not two beatitudes; they are in fact one. This double statement of the principle shifts the emphasis from the impersonal, "Blessed are they," to the personal, "Blessed are ye." The Christian religion cannot be kept on an impersonal basis. God always makes a personal application when he says "*you*." Jesus addressed the Beatitudes to his disciples, and he closed by saying "*you*." These words were personal, then and now.

Persecution for Righteousness' Sake

In every age, there have been some people who were opposed to decency, who approved of sin, because they made something out of it. They still oppose those who try to uproot the evil which destroys humanity. Evil has a thousand forms. It may be religious perversion, economic oppression, political skullduggery, animalistic depravity, demonic ideology, or a mixture of these. Wherever God's servants rebuke evil, wicked men start name-calling.

Jesus said when such men revile us for his sake, we are blessed. Such an experience is not pleasant, but the family enterprise makes it necessary for someone to risk being abused in this manner. Jesus said if they speak evil against us falsely for his sake, great is our reward in heaven. The important word here is *falsely*. If what the evil men say is true, there is no blessing in being reviled.

The Church is on trial today, largely because of its failure to practice the principles of the Beatitudes. That failure rests on our shoulders. It is not enough to recite the Beatitudes; we must live them.

Persecution for righteousness' sake brings a blessing because it puts one in line with the prophets, with the Christ, with his apostles and all succeeding generations who resist evil with the truth. The Christian has no offensive weapon, except the truth of God. Truth is not welcome to the man who is afraid of the light, so he fights back. The Christian way does not provide for killing the wicked man; it can only love and wait and pray. The truth of God's redemptive love can destroy the vicious motives in his heart, but those who preach this love have often had to face torrents of hate, by which the wrongdoer attempts to cover up the guilt in his soul.

This seems, on the surface, a rather inefficient way for God to save the world, to save it at the cost of the lives of good men; it meant that the best of all men, the God-man, died on a cross to make this method work. God might strike sinners dead the instant they sin, but this would not make righteous people. To act right because we are afraid of God would make cowering slaves of us all. God calls us to be his children, not his slaves; he is a father, not a celestial tyrant. The family of God is bound together by ties of love, trust, and mutual effort for the good of the whole family. The chief enterprise of the family is to bring others into the family relationship. This costs our convenience, our effort, our comfort, and in some cases even the physical life.

Theirs Is the Kingdom

Those who live like this are in the Kingdom of heaven now. We noticed in the first beatitude that those who are poor in spirit are already in the Kingdom; in this last beatitude, those who are persecuted for righteousness' sake are in the Kingdom now. In all the other

EXPLAIN, PLEASE

Beatitudes, the blessing is put in the future.

In the Gospel of Matthew, the Kingdom of heaven does not refer to a future state of blessedness. In this Gospel, the Kingdom of heaven is the usual Jewish-Christian substitute for the Kingdom of God in the other Gospels. Jewish piety made the Jew avoid using the name of God wherever he could. To use *heaven* instead of *God* relieved the Jewish-Christian of the fear of breaking the commandment, "Thou shalt not take the name of the Lord thy God in vain."

The Kingdom comes by the individual's accepting and doing God's will, and is yours and mine when we do God's will. For this reason, our Savior taught us to pray, "Thy kingdom come. Thy will be done on earth as it is in heaven." As we have said previously, these two petitions are synonymous; they are cast in the form of Hebrew poetry. Our Savior also said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Seeking to realize God's righteousness and seeking his Kingdom are the same. To men who give God's reign priority, "all these things" will be added, that is, necessary food, drink, and clothing (Matthew 6:31-32). We will not need such things in heaven; this is the promise made to those in the Kingdom, here and now.

Conclusion

The family enterprise calls for each member to share in the redemption of the world. This is why Paul could say that he filled up in his own body that which was lacking in the sufferings of Christ, for Christ's Body's sake, the Church (Colossians 1:24). Jesus left something for each of his disciples to do. This does not mean that Christ's death was not adequate to redeem men. It means that he did not intend to bear the Cross alone, while all the world went free. This will cost in time, devotion, and sacrifice. But the King of the Kingdom of heaven said, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

These Beatitudes are Jesus's recipe for happiness. They embody the principles by which the citizens of the Kingdom of heaven must live. That Kingdom is now a reality, in part, in this world. Contrary to Schweitzer's theory, they do apply to the everyday life of the Christian. Manifestly, they have not been very intelligently tried. If we call ourselves Christians, children of God, we cannot escape the obligation to try the recipe Jesus gave us.

UNION WORKS IN CANADA

(Continued from page 13)

in literary and cultural fields in Canada. Profits from this enterprise go into the ministers' pension fund.

The official paper of the United Church of Canada is the *Observer,* and right now this is gearing up to a new procedure adapted pretty much from that of PRESBYTERIAN LIFE. In the first few months circulation has increased from about 48,000 to almost 100,000, and new congregations are enrolling every day. This is by many times the largest circulation of any general religious paper for Protestants in Canada.

The Board of Overseas Missions, with about one quarter of the missionary budget, administers work in Japan, Korea, India, Africa, and Trinidad. For many years the United Church's greatest overseas work was in China. Forced to withdraw from there, the Church is this year opening up new work in Africa's Copper Belt.

There are Boards of Finance, Publications, Overseas Missions, Home Missions, Colleges, and Secondary Schools, and so on. The Church has a string of eight theological colleges across the land, ten secondary schools and junior colleges, and three universities of excellent academic standing.

The United Church planned the Board of Evangelism and Social Service in such a way that social action and pronouncements would not be divorced from Christian doctrine. This Board, which provides leadership for the whole Church on matters of social and economic reform, pronounces on matters of intemperance, gambling, and other social evils, also operates homes for the aged and the neglected, frontier hospitals, and homes for delinquents. It also arranges for evangelistic conferences and campaigns, and produces catechisms, booklets on the faith, and a great deal of doctrinal and devotional literature. From the Reverend Dr. J. R. Mutchmor, who has become a sort of prod to the social and moral conscience of the United Church, a minister or layman can get help on anything from guides for church membership classes to latest statistics on illegitimacy or divorce.

Today there is talk of further church union in Canada – with the Anglican Church. Progress is very slow. A little over ten years ago, the Anglican Church issued an invitation for conversations on church union. The United Church accepted, and conversations have continued and reports have been adopted.

The Anglican Church has committed itself to the goal of organic union. A suggestion on working for a mutually acceptable ministry went out and is still being studied. The United Church is apt to be a little impatient. The Anglican Church tends to take its time. In many areas there is already fine cooperation, but this union isn't going to happen overnight, or perhaps over a generation.

In the meantime in suburbia a number of community churches have been organized, and it's pretty obvious that young Canadians, when they move away from the parental roof, aren't much interested in denominational traditions. There is a tendency for the community church to nestle in under the wing of the United Church of Canada, rather than be orphaned. It is probable that the United Church is growing at the expense of other denominations. A typical list of new members being received at a suburban United church sounds like an ecumenical conference.

As the years have passed, relations with the Presbyterians have improved, and the younger ministers are amused by the prejudices and squabbles of thirty years ago. In many small towns, United and Presbyterian churches unite for summer services and other activities. When I have members move from my church to some distant place and write back that they wish their transfers to join a Presbyterian church, I don't lose much sleep. I know they will fit in and feel at home. Or, when some Presbyterian family comes to me and wishes to join, it doesn't bother my conscience much. When I tell my local Presbyterian brother about it, I am apt to remind him that mine is the true Presbyterian church after all, and he just grins and suggests that John Calvin wouldn't like my methods, or that, for a true Presbyterian, I have a poor Scottish accent.

Today I am happy, as most of my brethren are, to be a minister of this United Church. I am pleased to be in a vigorous church which has tremendous need for expansion, and the courage to call for 1,000 new recruits to carry on the work. I am troubled, as we all are, by the numbers of churches without ministers, and worried by the overlapping and wasteful methods which are the result of denominationalism on the Canadian frontier and in the village and small town. It is obvious that our present circumstances call for more unions. And our history shows that it was practical pressure which brought about our last union.

When I go as a young minister–never a Presbyterian or a Methodist, but ordained in this United Church–to Conference and Council, I am glad to see those older men who worked so hard and sacrificed so much for church union, happy now that they did a good job, and that their edifice has been crowned with God's blessing.

CHILDREN'S STORY . . .

FINDERS WEEPERS

By Isabel Williams

Tommy fingered the quarter he had in his pocket as he walked down the street toward town. He wanted to buy his mother something nice for her birthday. But what could he get for just a quarter?

The day before, he had seen a beautiful silk scarf in the window of the Ladies Store. But it cost a dollar, and he had only a quarter.

He stopped again to look at the scarf, and was glad to see that it was still there, though much good that did him. "Guess I'll just have to get her something at the dime store," he thought.

Tommy walked along with his head down, and that is how he happened to see it. Lying right outside the grocery door was a crumpled piece of green paper. It looked like—it was—money.

Tommy picked it up. A dollar bill—just what he needed. He looked around, but nobody was in sight, so he quickly stuck it in his pocket. He knew he shouldn't have; he should have gone into the grocery to ask if anybody had lost any money. But he needed that dollar so much, probably more than the person who had lost it.

Tommy almost ran back to the Ladies Store, and bought the silk scarf he had admired so much. He was coming out of the store with the package in his hand, when he heard someone crying.

He looked down the street. It was Mary Long, who lived in his block. She was crying as though the most awful thing in the world had happened.

He ran up to her. "Mary, Mary—what's the matter?"

"I've just lost the dollar Mother gave me to buy groceries. I've looked everywhere and I can't find it. Please, help me look, Tommy."

Tommy had to pretend to help her look. He wanted to tell her that he had found her dollar, and had used the money to buy his mother a present, but he couldn't.

"Here, Mary, here's a quarter, maybe that will help some."

"I didn't lose a quarter, I lost a dollar. And that's your money."

Still Tommy couldn't bring himself to say anything. He started home with the present for his mother.

"She wouldn't want my present, if she knew that I used Mary's money to buy it," thought Tommy. "I'll just have to take this back to the store and get the money back, and give it to Mary."

Just then he noticed a sign in the window of a restaurant, "Dishwasher Wanted."

He stopped. Maybe he could earn the money here. But washing dishes—how he hated it. But it would be worse to have to take his mother's present back, so he went inside.

The man said, "You're too young. I can't give you the job."

"But I need the money so much. Just a dollar, I have to earn a dollar some way," Tommy pleaded.

"Well, I can't give you the job really, but we're awfully short of help this afternoon, and if you would like to help out, maybe I could pay you a dollar," the man replied.

Tommy called his mother and told her he was going to be late. He plunged into the stacks and stacks of dirty, greasy dishes. And he'd thought washing dishes at home was bad!

Finally it was seven o'clock, and the man said Tommy could go home.

"Thank you," said Tommy, as he took the dollar.

"Thank you, boy. Come back when you are older and I'll give you a job."

Tommy was very late already, but he had an errand to do before he went home. He tried to decide what he should tell Mary. Should he tell her that he had found her money? He had really found it, but he had spent it, and had pretended a lie when he was helping her to look for a dollar that he knew wasn't there.

What did it matter, as long as she got her dollar back? He found Mary in the kitchen washing dishes. "Mary, I found your dollar," he said.

"Found it? Why—how? I looked everywhere, and so did you. Oh thank you, Tommy, you don't know how glad I am. I think it's just wonderful of you to keep on looking all this time."

"I haven't been looking all this time," Tommy confessed, hanging his head. "I've been washing dishes, too."

Then Tommy told her the whole story.

Mary wasn't mad at him, or ashamed of him.

"Why Tommy, I know just how you felt about finding that dollar. I've often wished I could find some money. It's swell you got your mother such a nice present. It's really lucky that I lost that dollar, I guess."

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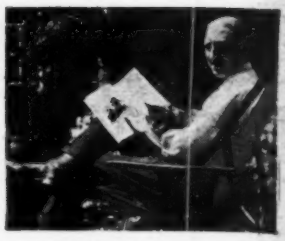

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Does Christianity Have a Chance on the Campus?

Mission to the Athenians *(page 14)*

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